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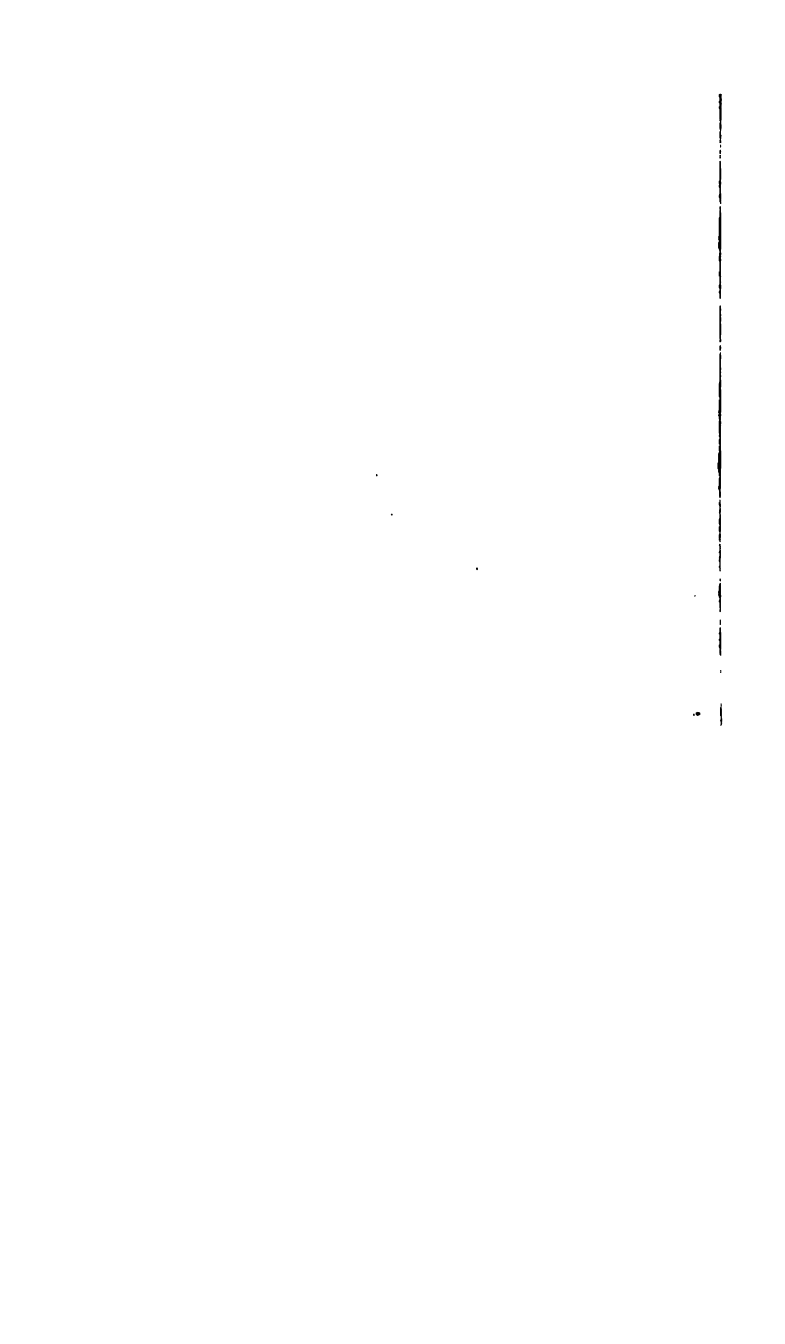
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HISTORY OF THE JEWS,

IN ALL AGES.

THOU HAST CONFIRMED TO THYSELF THY PEOPLE ISRAEL, TO
BE A PEOPLE UNTO THEE FOR EVER; AND THOU, LORD, ART BE-
COME THEIR GOD.

DAVID.



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P R E F A C E.



IN presenting to the public a new work upon a subject, which has recently excited so much attention, and employed such able pens, it is of course necessary to state the principles upon which it has been composed, and the motives which have induced its publication.

The principles upon which the **HISTORY OF THE JEWS IN ALL AGES** has been composed, are the following :—

The statements of the Holy Scriptures, as the inspired word of God, however irreconcilable with human maxims and inconsistent with human opinions, are to be received with all the submission which their divine authority demands ; and without hesitation, and to their fullest extent, are to be implicitly credited.

Since the dispensations of the Almighty to the Hebrew nation in every age, involve the accomplishment of one grand design of infinite importance to the

human race, and essentially identified with the development of the glory of God, therefore a direct divine interposition, or superintendence, in the arrangement of the civil and religious institutions, and in the national affairs of the Jews, is to be considered reasonable and probable. .

Such an interposition or superintendence, is clearly asserted in the Holy Scriptures, and has been demonstrated by a long series of facts and events, which plainly exhibit a miraculous agency, and which cannot be accounted for, which in fact become absolutely incredible, if the existence and operation of such a preternatural agency be denied.

This divine design, this divine interposition or superintendence, are to be so constantly recognized in the whole history of the Jews, that their patriarchal ancestors, their great lawgiver, their judges, their kings, their prophets, their priests, their heroes, their enemies, their destroyers, are all alike to be contemplated as subordinate instruments in the hands of Him, by whom they were originally called, by whom they have been signally punished, and by whom they have been as wonderfully preserved.

The divine design in the separation of the Hebrew people from all other nations, in committing to them a revelation of the character of God, in establishing among them moral, ceremonial, and judicial institutions, and, in fact, in every dispensation which evolved during the long period of seventeen hundred years, was to prepare the way for the accomplish-

ment of the Redemption of Christ, the "bringing in of that better hope," by which sinners now draw nigh unto God.

The appearance of the Son of God in the world, and the consequent establishment of the Christian dispensation, involved the final abolition of the peculiar privileges of the Jews, and of the ceremonial and judicial institutions of their law.

The crime of the rejection of Christ, heightened by every possible aggravation of ingratitude, malignity, and unbelief, has been the cause of the sufferings the Jews have endured, in every age, and in almost every country, since the destruction of Jerusalem.

The wonderful preservation of the Jews, notwithstanding the unparalleled calamities which have been inflicted upon them since their dispersion, viewed in connexion with the intelligible predictions of inspiration, warrants the conclusion, that a momentous design remains to be accomplished in their history—and that design is, the signal exhibition of the power, the wisdom, and the mercy of God, in their conversion to the religion of Jesus, and their restoration to the land of their fathers.

The history of the Jews, being replete throughout with the most striking instances of the fulfilment of prophecy, may be regarded as furnishing a testimony, at once interesting and irrefragable, to the divine authority and inspiration of the Scriptures.

And lastly, the moral lessons for individuals, for nations, and for the world, which are furnished by the history of the Jews, are so important and impressive, so awful and affecting, that they demand the investigation, and ought to be retained in the memory, of all who believe in the doctrine of a providence, or anticipate the decisive transactions of a judgment day.

Such are the principles upon which this work has been composed, and which are directly or incidentally illustrated in the following pages. The author has no doubt, that as they are clearly deducible from the word of God, as they are essential to the consistency and credibility of the narrative itself, and as they are indubitably subservient to the great purposes of personal advantage and practical utility, they will commend themselves at once to the approbation and to the serious attention of the reader.

To present to the public in a condensed form, and in a lucid arrangement, a HISTORY OF THE JEWS IN ALL AGES, founded upon the preceding principles, and embodying and illustrating them, is the exclusive object of the present publication. Such a work, it is conceived, is particularly required by the circumstances of the present times, and by the fact that no other, upon the same plan, with the same design, and within similar limits, is accessible to the ordinary reader.

Almost two years ago, indeed, a History of the Jews was published in a popular form, which soon

acquired an extensive circulation. But that work was composed upon principles, which, in the humble opinion of the present writer, are directly subversive of the authority of revelation, and are calculated to lead the superficial and unwary, more especially, to the worst extreme of infidelity. It is to be regretted that the work alluded to, abounding as it does with passages of great power and brilliancy, and indicative as it is of the knowledge, the industry, and the genius of its author, should contain opinions, and communicate representations, of the most erroneous character and pernicious tendency; while some of the most important facts and considerations connected with the History of the Jews, are either only incidentally mentioned, or are kept completely out of sight. The writer of the following pages trusts, that whatever may be the imperfections of his work, he will not be found chargeable with such errors or deficiencies, and that he will not at any rate deserve to be numbered among "those, who whether from an indiscriminate desire to adapt their work to the public taste, from the vain pursuit of some favourite theory, or from mere prejudice and misapprehension, disguise the genuine features and native dignity of *Scripture* history, and throw a veil of confusion and doubt over the sacred truths of revelation, may be tampering with the faith of thousands, and incurring a responsibility which it is fearful to contemplate."*

The reader will perceive by referring to the tenth and eleventh chapters of this work, that no detailed

* *Jewish History Vindicated* by Godfrey Faumet, D. D. p. 43.

account has been given of the actions performed, or the doctrines taught, during the personal ministry of Christ ; and that the attention has been confined to those peculiarities in his character, in his miracles, and in his gospel, which had a decisive influence upon the moral and temporal condition of the Jews. This omission, rendered unavoidable by the necessarily contracted limits of the work, will shortly be remedied by the publication of a separate volume upon the history of Christ, of his followers, and of his cause. The author has at present confined himself to the illustration of the principles which he has just laid down, as they are confirmed and explained by the whole history of the Jews.

This edition of the "History" has been printed in the interrogatory form, not only for the use of the higher classes in seminaries, but also for those who in reading adopt the highly advantageous plan, of isolating each particular fact or record, for its indelible impression upon the memory.

In concluding these prefatory observations, the author cannot but express his humble conviction, that if the equitable maxim be applied to the subsequent pages, "In every work, regard the writer's end," both his design and his motive will be appreciated and approved, whatever opinion may be entertained of the style and manner in which he has executed his undertaking.

January 2nd, 1832.

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HISTORY OF THE JEWS, IN ALL AGES.

CHAPTER THE FIRST.

INTRODUCTORY.

FROM THE CREATION OF THE WORLD TO THE CALL OF
ABRAM.

SECTION I.

THE CREATION.

WHAT is the first principle stated in the Holy Scriptures?

THAT there is a great First Cause, to whose wisdom and energy, the primitive formation of the universe is exclusively to be ascribed, is the first principle which is stated in the volume of inspiration. "In the beginning, God created the heaven and the earth"—that is, according to the exposition of the immortal Newton, "God, in the beginning, created by his power, and set in order by the counsels of his intelligence, all material things, in such sizes and figures, and with such other properties, and in other proportions to space, as most conduced to the end for which he formed them."

How is the great work of Creation described in the Bible?

Having stated this great principle, the sacred narrative proceeds to detail the process, by which this

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tree of the knowledge of good and evil, was enjoined upon them; and it was announced, that the violation of the command would be punished with death. That awful and malignant spirit, whose personality and power are so clearly revealed in the Sacred Volume, the arch enemy of God and man, who "kept not his first estate," and is reserved for the tremendous judgment of the final day, inflamed, by seductive arts and detestable falsehoods, in the woman, first of all, the passion of curiosity—that passion, which has been justly denominated, the investigator of truth and the mother of invention, but at the same time the prompter to rashness, the parent of danger, the guide to ruin. Pride and ambition being aroused, Eve was easily induced, by the devil, occupying the form of a serpent, an animal of peculiar sagacity and penetration, to approach, to pluck, to eat the fruit of the forbidden tree. Adam followed her example, either under the influence of her motives, or from a determination to be a partaker in her fate. Awful were the results; the temptation which seduced him, deceived. It offered to him happiness, but he found it woe—it proffered serenity, dignity, glory, but it made him turbulent, gloomy, miserable—it promised to elevate him to the station of a God, but it degraded him beneath the original character of man—it allured to the knowledge of good, but it communicated the knowledge of evil—it involved the diseases of the body, the horror of the mind, the defacing of creation, the curse of God, and the ruin of the world. As the grandeur of a once magnificent, but dilapidated, building, can but faintly be ascertained by its shattered and crumbling remains; so human nature, now in ruins, presents a melancholy contrast, in its disorder and degradation, to the splendour of its primeval perfection and glory.

How were the disastrous consequences of the Fall alleviated?

Divine mercy interposed. A ray of glorious light mitigated the horrors of the gloom. A Deliverer was promised in the person of the *Seed of the woman, who was to bruise the head of the serpent*; and when our first parents departed from Eden, they were cheered *with the hope of pardon and restoration to the favour*

of their God. To enliven their faith in this glorious promise, and continually to direct their attention to the advent of the Messiah, it seems that the significant rite of sacrifices was instituted. Adam and Eve were clothed in the skins of beasts, which, as they could not be slain for food, (for the grant of animals for this purpose, was not made until after the flood) it is reasonable to conclude were presented in sacrifice, emblematic of the offering of the atoning blood of "the Lamb of God, which taketh away the sin of the world." From this time therefore, if the annals of the world form the history of human suffering and crime, they at the same time form **THE HISTORY OF REDEEMING LOVE.**

SECTION II.

THE ANTEDILUVIAN WORLD AND THE DELUGE.

DESCRIBE a melancholy event which took place in the family of Adam soon after the Fall?

Soon after the expulsion of Adam and Eve from Eden, two sons were given to them, Cain and Abel; and both were devoted, when they had arrived at the age of reason and activity, to the employments which were now necessary for their support. Cain cultivated the ground, which no more spontaneously produced a supply of food; and Abel tended the flocks, which furnished the sacrifices to God, and the clothing which protected from the inclemency of the seasons. In process of time, the brothers presented their sacrifices before the Lord—Cain offered the fruits of the ground, and Abel the firstlings of his flock. But very different were the dispositions of the sons of Adam, in performing this act of religion. An inspired writer informs us that, "By *faith* Abel offered a more excellent sacrifice than Cain," whose motives seem either to have been confused from ignorance, or improper from selfishness. The sacrifice therefore of Cain was rejected, while that of Abel was approved. It is impossible to say how the divine approbation or displeasure were *signified*; but it seems to have been instan-

taneously and sufficiently evident to them both. The ferocious resentment and ungovernable fury of Cain, were excited by the distinction which had been made between his offering and that of his brother; and instead of investigating the cause of the displeasure of his God, and humbling himself in penitence and prayer, he perpetrated a deed of guilt, attended with the darkest and most awful aggravations. In spite of the condescending expostulation of God, "Why art thou wroth? and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door"—in spite of this expostulation, which sufficiently explained to him, why he had not obtained the approbation of his Maker, he resolved to murder his innocent and inoffensive brother. Under the specious pretext of indulging his fraternal love by the intercourse of familiarity and friendship, Cain enticed his brother into the solitary field; and while he conversed with him, he treacherously assassinated the victim of his vengeance, and thus commenced that series of deeds of blood, which has run parallel with the line of human existence to the present hour.

What was the punishment of Cain?

His guilt—murder—the murder of a friend of God—the murder of a brother—murder, arranged with deliberation, conducted with craft, and perpetrated without remorse—was soon discovered; the eye of the omniscient God was upon him; nature itself, made vocal by his crime, accused him before the dread tribunal of his judge; "The voice of his brother's blood, cried against him from the ground;" he was doomed to be a vagabond and a fugitive upon the earth; the horror of his mind, peopled even the uninhabited deserts, with the imaginary avengers of Abel; and he trembled lest, though there was only one family upon the surface of the globe, he should meet with some minister of vengeance to destroy him. But this was prevented by a signal dispensation of providence; he was to remain to the day of his death a visible monument of the atrocity of his crime; a *mark* was set upon him: either, according to the commonly received notion, he bore upon his brow some distinctive brand

imposed by the divine power, that whoever of the subsequent descendants of his father beheld him, might instantly flee from his society—or what is more probable, and more consistent with the application of the word in other places in the Sacred Volume, he was peculiarly protected from danger, and his life was preserved and prolonged by the special providence of God, that he might continually feel the full misery of his just and dreadful doom, and of the righteous curse pronounced upon him from heaven. (Compare Gen. iv. 15. with Ezek. ix. 4—6.) It is stated by the Jewish historian, that after Cain had settled in Nod, and seen his children rise around him, instead of being brought to repentance and remorse by his punishment and exile, he habituated himself to fraud and deceit, to violence and to blood; and that he accelerated the corruption of the human race by his iniquitous proceedings and wicked example.

What very remarkable circumstance is recorded relative to the population of the Antediluvian world?

After the death of Abel had been repaired in the family of Adam by the birth of Seth, an event of momentous importance to the destinies of the human race, the population of the Antediluvian world must have very rapidly and most prodigiously increased. One great cause of this vast accumulation of people, beyond any thing which can be imagined in the present situation of the world, was the immense term to which the life of man was protracted in this primitive period, frequently extending to considerably upwards of nine hundred years. There is no doubt that this longevity was intended to accomplish a most important design in the moral government of God. Since there was no written record of divine truth in these early ages, all religious knowledge must have been corrupted and impaired, if not entirely lost, had the generations of men risen and disappeared with the rapidity of subsequent times. But since the lives of the Antediluvians were drawn out through the vast space of eight or nine centuries, they were enabled to instruct their posterity, to the eighth or ninth generations, in the facts and doctrines which they had received from the original source of truth and knowledge.

And not only was the truth originally communicated to Adam thus preserved, but it must have been preserved in its purity and simplicity, because of the very few intermediate individuals through whom it was transmitted. Of these intermediate individuals, there required but one, between Noah and Adam, viz. Methusaleh, who was upwards of two hundred years old when Adam died, and who himself was not removed from the world until the five hundred and ninety-ninth, or six hundredth year of the life of Noah, that is in the year before, or the very year of the flood. When then the infinite importance of the truth which Adam had to convey is attentively estimated ; when it is recollected, that he had to communicate the sublime history of the Creation, that he had to describe the horrors of the fall, that he had to magnify the mercy of God in the promise of a glorious victory over the malignant enemy of man, by the interposition of a great Deliverer, who was to appear among his descendants, and the nature of whose work was continually exhibited in the sacrifices which were offered in the presence of God—when these momentous objects are adequately considered, surely it will appear, that there was a sufficient design to account for the superior longevity of the ancient inhabitants of the world, and that in this very circumstance, there is to be discovered reason for the most exalted admiration of the wisdom and mercy of Him, who through every event of every age, has prepared for the illustrious display of his own glory, in the final accomplishment of the Redemption of man.

What was the moral character of the Antediluvians ?

The awful and enormous corruption of the world, coincided with the immense increase of its population. The descendants of the pious Seth, called in the sacred narrative, the "Sons of God," formed unhallowed matrimonial connexions with the female descendants of Cain, designated "the daughters of men." It is a remarkable fact, that to the posterity of the first murderer, is to be ascribed, the invention of music and musical instruments, of the power of working in iron and brass, and of matters involving the promotion and success of pastoral employments. The consequence of

these unfortunate marriages, was the universal diffusion of profligacy and crime. Persons called *giants* were born, perhaps men of unrivalled stature and prowess, and evidently distinguished by the rashness, the pride, the presumption, the cruelty, and the reckless impiety, of their unhappy maternal ancestor. Licentiousness, profanity, and blood filled the world; all the gifts of God were desperately abused to the most abominable purposes; creation itself was accursed by the detestable crimes of its polluted inhabitants; and when "God looked upon the earth, behold it was corrupt, the earth was filled with violence, all flesh had corrupted his way upon the earth;" the patient forbearance of an insulted Creator was at length exhausted, and wrath to the uttermost came.

Name an honourable exception to this general corruption.

Amidst all this deplorable degeneracy, one character arose, upon which, like a verdant oasis in the burning desert, the mind reposes with delight. Enoch, the son of Jared, is emphatically said to have "walked with God." That he was not A. M. 622. only eminent for holiness and communion with heaven, but that he was possessed of prophetic inspiration, is evident from the Epistle of Jude, in which he is said to have stated, both with distinctness and sublimity, the certainty of a future judgment, and of the eternal condemnation of the enemies of God. (Jude 14, 15.) And that he was one of the most eminent of believers, one of the holiest of saints, one of the most favoured of heaven, is also demonstrated by the very extraordinary fact, that he was taken from the world without engaging in the last struggle of mortality, and immediately removed to the blessedness of the celestial world. An inspired writer in the New Testament, has at once stated the principle by which he was animated, and the glory with which he was crowned.—"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation, he had this testimony, that he pleased God." Heb. xi. 5. Neither upon the dreams of visionaries, nor the fables of impostors, nor the scoffs of infidels, upon the place to which Enoch

was taken, and the manner in which he was disposed of after his assumption, is it necessary, in this work, to make a single observation. The fact of his translation by his Father and his God is recorded, and as such it is now stated; no doubt he was taken to dwell with the spirits of just men made perfect, in those eternal realms, where bliss is complete, where holiness is unclouded, and God is all in all.

Did the wickedness of the Antediluvians increase?

Since individual and general wickedness is always progressive, it may be concluded, that the universal corruption of the world was continually accumulating, and perpetually receiving darker and more dreadful aggravations, after the translation of Enoch. At length every motive, principle, and passion, as well as every action and association, became completely depraved. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." So universal was the contamination, so total was the apostacy, that Noah, the son of Lamech, alone stemmed the torrent of depravity, alone braved the opposition of the universe, and alone remained faithful, amidst the general rebellion, to the cause of truth, of holiness, and of God.

Faithful found
Among the faithless; faithful only he:
Among innumerable false, unmoved,
Unshaken, unseduc'd, untterrify'd;
His loyalty he kept, his love, his zeal.

Did Noah publicly maintain the cause of God?

The consistent fidelity of Noah was not limited to a vigilant guard over his own conduct, and the maintenance of his devotional integrity before God. From the appellation given to him by the apostle Peter, "a preacher of righteousness,"* he appears to have borne a bold, open, public, and uncompromising testimony against the enormities of his age, and to have warned the insensible and obdurate multitudes around him, of the necessity of their repentance, or the certainty

* 2 Pet. ii. 5.

of their doom. But he protested, he threatened, he implored, in vain !

What was the declared determination of God relative to the corruption of the Antediluvian world ?

The awful purpose of the offended Majesty of heaven was at length proclaimed : " I will destroy man whom I have created from the face of the earth ; both man, and beast, and the creeping things, and the fowls of the air. I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven ; and every thing in the earth shall die."

How were Noah and his family saved from the general ruin ?

Since however Noah and his family were to be spared ; since the promise of the Messiah, made to Adam, still remained to be fulfilled ; and since, therefore, another scene was to be prepared for the developement of the future wonders of the grace and providence of God, a divine ordinance was imparted, and directions were given, that these great objects might be securely effected. Noah was commanded to prepare an ark, an immense wooden edifice, calculated to float on the bosom of the waters, and to resist the action of the waves, with capacity to contain, not only his own family, but males and females of all the living creatures upon the face of the earth, and the food which they might require for their support, until the final subsiding of the predicted deluge. It has been imagined that Noah was one hundred and twenty years in erecting this stupendous fabric, because God, after declaring that " his Spirit should not always strive with man, for that he also is flesh," adds, " yet his days shall be an hundred and twenty years." But this passage has no connexion with the period employed in the erection of the ark, but with a matter altogether distinct. The supposition is positively contradicted by the decided statements of the sacred narrative. When his eldest son was born, Noah is stated to have been five hundred years old ; when the order was given to construct the ark, his three sons were married ; the divine declaration was, " Thou

shalt come into the ark, thou, and thy sons, and thy wife, and thy *sons' wives* with thee." The earliest period which is mentioned in the book of Genesis, for the marriage of any of the Antediluvians, is sixty-five years; making then all the allowances which the nature of the case requires, since Noah was five hundred years old when his eldest son was born, and six hundred years old when he entered the ark, a period of between twenty and thirty years must be assigned for its construction.

What was the size of the Ark?

It would be altogether useless to enter upon any analysis of the almost innumerable statements which have been made, relative to the magnitude of the ark. It is sufficient here to state, that if the measure of the cubit mentioned by Moses, be fixed at a foot and a half, the burthen of the whole amazing vessel, must have been upwards of forty-two thousand tons. It is further to be observed, that after the nicest computation, and taking the dimensions of the ark with the greatest geometrical exactness, the most able calculators, and those most conversant with the subject have concluded, that if the most skilful mathematicians had been employed in the construction of this immense building, it would have been impossible to have fixed upon better proportions, or a more eligible plan, than those which are mentioned in the Mosaic history—an impregnable demonstration of the divine authority of the Bible, since it was impossible for a man in the time of Noah, or in the time of Moses, or in the time of any subsequent writer in the Scriptures of the Old Testament, in the state of navigation during the whole period, to have invented the description, much less have effected the construction, of an edifice like the ark, whose dimensions and proportions were so exactly adapted for its purpose—to give security and shelter to the ransomed remnant of the human race, and of the animal creation, with the requisite accommodation and provisions for upwards of a year.

Did the Antediluvians receive the warnings of Noah during the construction of the Ark?

Notwithstanding all the difficulties interposed by

the immensity of the undertaking, and no doubt the ridicule and derision, if not the more active opposition of the reckless unbelievers, Noah at length, under the direction of Infinite wisdom, and the protection of Omnipotent power, finished the wonderful edifice of the ark. No doubt, that though derided and insulted, ridiculed for his supposed folly, and detested for the unwelcome intrusion of his humiliating remonstrances and gloomy predictions upon the scenes of dissipation, and pleasure, and vice, he still continued to warn the unhappy multitudes, and to implore them, by a timely repentance and reformation, to avert the impending judgment of God. But they were all besotted, all infatuated; they continued to sing, and to dance, and to play, to maintain their thoughtless revels, or their impious and detestable orgies of debauchery, "to eat and drink, to marry and to be given in marriage,"* until their harvest was past, their summer was ended; until the thunder-clouds, big with the approaching tempest gathered over their heads; and the earth upon which they stood, heaved with the tremendous convulsions of its approaching dissolution.

What was the æra of the Deluge?

In the year of the world, one thousand six hundred and fifty-six, and most probably about the time of our month of October, Noah received the divine mandate to enter into the ark; and the animals under the direction, and by the miraculous influence, of God, repaired in their appointed numbers to their shelter. The preparations were finished; Noah obeyed; the four-footed and the feathered tribes, each according to its kind, were collected; and the door of the ark was closed. Then the storm of Almighty wrath began, and the guilty population of the world found no refuge from its fury. The palaces and the cities, the fields and the plains, the most elevated rocks and the most stupendous mountains, were gradually covered beneath the swelling surge; the last shriek of despair, from the last living human being, ceased to vibrate upon the blast; and the whole earth was

* Matt. xxiv. 38.

desolated by one irresistible, unbounded, overwhelming waste of waters. "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth and every man.....and Noah only remained alive, and they that were with him in the ark."

What was the calendar of the Deluge?

It has been stated, that it is not improbable that Noah and his family, consisting altogether of eight persons, entered into the ark in the second month of the Jewish civil year, corresponding with part of our September and October. The calendar of this melancholy year has been thus stated. In November, the fountains of the great deep were broken up. In December, the rain mentioned by Moses descended, and continued for forty days and forty nights. In January, the earth was completely buried beneath the waters. In the latter part of March, the waters began to abate. In the middle of April, the ark rested upon mount Ararat. In May, Noah was waiting the retiring of the waters. In June, the mountains appeared. Towards the close of July, the dove which Noah sent out, brought back the olive branch. In August, the dove went out, and returned no more. In September, the dry land generally appeared. And on the twenty-seventh of October, Noah
A. M. 1657. and his family went out from the ark.

What number of animals were preserved in the Ark?

What number of animals entered and were supported in the ark during this awful period, has been generally stated in the Mosaic narrative, to have been seven males and females of those which were clean, and two of those which were unclean. The questions which curious inquirers have agitated upon this and other subjects connected with the deluge, have no connexion with the general credibility of the narrative. Moses has stated facts and he has done no more. That there are insuperable difficulties in the whole account, if human agency, in the arrangements and conduct of Noah, and in the support and safety of the inhabitants of the ark, is exclusively to be regarded, must be evident to all who have paid

a moment's attention to the subject. But it must be remembered, that human agency was subordinate to the power and purpose of Him, "with whom all things are possible." Noah was but an instrument in his hands; his miraculous energy was employed; and in the whole transaction, his justice, holiness, omnipotence, and goodness, are to be acknowledged and adored.

What was the extent of the catastrophe of the Deluge?

It is not, of course, in unison with the design of this work, to enter into a formal discussion of the *mode* by which this tremendous judgment was inflicted upon a sinful world. It may be observed, however, briefly, that the language of God to Noah, compared with other passages in the divine writings, seem to designate a catastrophe far more extensive than is generally supposed. It is commonly believed, that by a continual and tremendous rain, the whole earth was overwhelmed, and the summits of the highest mountains were covered, so that all animals and all human beings perished, with the exception of those who were sheltered in the ark. But it appears, that the destruction was made more extensive than what this hypothesis supposes. Immediately prior to the deluge, God said to Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them *with* the earth," *i. e. together with* the earth. The threatening then, alludes to the destruction of the *earth* upon which the race of Adam dwelt, as well as to the destruction of the sinners themselves. The apostle Peter, in describing the same event, says, that "the world which then was, being overflowed with water, perished;"* and this destruction, he virtually declares, was co-extensive with that which will take place, when at the termination of time, the great conflagration shall consume the terrestrial globe. One of the best modern writers too, upon this subject, who has ably vindicated the Mosaic narrative from the cavils of geological sceptics, has shown, that the author of the book of Job† has given the same account,

* 2 Pet. iii. 6.

† Job xxii. 16.

not only of the destruction of the wicked race themselves, but also of the *foundation* of the dwelling on which they existed. Two agencies in the deluge are mentioned in the Scriptures, "the windows of heaven were opened," alluding to the violent rains which descended; and "the fountains of the great deep were broken up," evidently alluding to the inroad of the sea upon the land. The character of this destruction, from the language of revelation and the present appearances of the earth, seems to have been the complete submersion of what was the Antediluvian habitable earth, with all the living beings it contained, *beneath* the waters of the ocean; and the elevation of what formerly was the bed of the sea *above* the waters; which former bed of the sea now constitutes the land, which has been the scene of human and animal existence, from the time of that appalling catastrophe to the present day. This representation is not only corroborated by the marine remains which are found upon the most elevated situations and in every quarter of the globe, but the most eminent geologists, who have even spurned at scriptural statements, and have attempted to invalidate the Mosaic narrative, have also confirmed the whole by stating, "That it is unnecessary to prove that our continents have formed the bed of the sea; there is no longer any division of opinions upon that point." But however complete was that tremendous destruction of the then inhabited globe, of which primeval ruin, so many convincing monuments are to be seen in every region of the world, it was repaired by the same Almighty Power by which it was caused; and the same energy, which at the time of creation called into existence animal and vegetable life, again clothed the rocks upon which the billows had dashed, and the plains over which the ocean had roared, with the verdure of the field or the foliage of the forest; again *cleft the earth with rivers* and *sent the springs into the valleys*; and again the mysterious Intelligence and Omnipotent Providence of God arranged for the perpetual population of the globe, until his own designs shall be completed, and the material creation abandoned to the flames.

What lesson did the Deluge teach relative to God ?

No moral lesson can be more awfully impressive than that which the preceding representation of the deluge conveys. What can be a more affecting manifestation of the divine holiness, to every age and generation of man than this ; that such was the unappeasable abhorrence in which sin was held by the Omnipotent Creator, that the very earth which had been the scene of the wickedness of the Antediluvians, as though polluted and contaminated, and rendered detestable by their crimes, was hurled away for ever from view, and buried beneath the waters of the ocean ?

Was this lesson enforced by the attendant circumstances of the Deluge ?

To the unhappy rebels themselves, this lesson must have been fearfully exhibited by the circumstances which immediately attended the catastrophe itself. It has been well observed by an author just quoted, that "they were to witness the progress of the vast scheme of destruction, which their wickedness had provoked. They were to be taught *experimentally*, that their place of habitation was passing away from them, and was no longer to remain a dwelling accommodated for the service of animal life.—They were to be terrified by the sight of the various instruments of vengeance, by which the power of God could execute his curse ; and they were to foretaste destruction in every stage of its advance until its actual and ultimate arrival." Great therefore was the purpose, and equal must have been the effect of the terrific prelude of a rain of forty days, and of all the accompaniments of horror which attended it, which are thus awfully represented by the learned Jew, Philo, either by reasonable inference or from national tradition. "The vast ocean, being raised to an height which it had never before attained, rushed with a sudden inroad upon the islands and continents. The springs, rivers, and cataracts, confusedly mingling their streams, contributed to elevate the waters. Neither was the air quiet. Dense and continuous clouds, covered the whole heavens ; violent hurri-

And not only was the truth originally communicated to Adam thus preserved, but it must have been preserved in its purity and simplicity, because of the very few intermediate individuals through whom it was transmitted. Of these intermediate individuals, there required but one, between Noah and Adam, viz. Methusaleh, who was upwards of two hundred years old when Adam died, and who himself was not removed from the world until the five hundred and ninety-ninth, or six hundredth year of the life of Noah, that is in the year before, or the very year of the flood. When then the infinite importance of the truth which Adam had to convey is attentively estimated ; when it is recollected, that he had to communicate the sublime history of the Creation, that he had to describe the horrors of the fall, that he had to magnify the mercy of God in the promise of a glorious victory over the malignant enemy of man, by the interposition of a great Deliverer, who was to appear among his descendants, and the nature of whose work was continually exhibited in the sacrifices which were offered in the presence of God—when these momentous objects are adequately considered, surely it will appear, that there was a sufficient design to account for the superior longevity of the ancient inhabitants of the world, and that in this very circumstance, there is to be discovered reason for the most exalted admiration of the wisdom and mercy of Him, who through every event of every age, has prepared for the illustrious display of his own glory, in the final accomplishment of the Redemption of man.

What was the moral character of the Antediluvians ?

The awful and enormous corruption of the world, coincided with the immense increase of its population. The descendants of the pious Seth, called in the sacred narrative, the "Sons of God," formed unhallowed matrimonial connexions with the female descendants of Cain, designated "the daughters of men." It is a remarkable fact, that to the posterity of the first murderer, is to be ascribed, the invention of music and musical instruments, of the power of working in iron and brass, and of matters involving the promotion and success of pastoral employments. The consequence of

these unfortunate marriages, was the universal diffusion of profligacy and crime. Persons called *giants* were born, perhaps men of unrivalled stature and prowess, and evidently distinguished by the rashness, the pride, the presumption, the cruelty, and the reckless impiety, of their unhappy maternal ancestor. Licentiousness, profanity, and blood filled the world; all the gifts of God were desperately abused to the most abominable purposes; creation itself was accursed by the detestable crimes of its polluted inhabitants; and when "God looked upon the earth, behold it was corrupt, the earth was filled with violence, all flesh had corrupted his way upon the earth;" the patient forbearance of an insulted Creator was at length exhausted, and wrath to the uttermost came.

Name an honourable exception to this general corruption.

Amidst all this deplorable degeneracy, one character arose, upon which, like a verdant oasis in the burning desert, the mind reposes with delight. Enoch, the son of Jared, is emphatically said to have "walked with God." That he was not A. M. 622. only eminent for holiness and communion with heaven, but that he was possessed of prophetic inspiration, is evident from the Epistle of Jude, in which he is said to have stated, both with distinctness and sublimity, the certainty of a future judgment, and of the eternal condemnation of the enemies of God. (Jude 14, 15.) And that he was one of the most eminent of believers, one of the holiest of saints, one of the most favoured of heaven, is also demonstrated by the very extraordinary fact, that he was taken from the world without engaging in the last struggle of mortality, and immediately removed to the blessedness of the celestial world. An inspired writer in the New Testament, has at once stated the principle by which he was animated, and the glory with which he was crowned.—"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation, he had this testimony, that he pleased God." Heb. xi. 5. Neither upon the dreams of visionaries, nor the fables of impostors, nor the scoffs of infidels, upon the place to which Enoch

was taken, and the manner in which he was disposed of after his assumption, is it necessary, in this work, to make a single observation. The fact of his translation by his Father and his God is recorded, and as such it is now stated; no doubt he was taken to dwell with the spirits of just men made perfect, in those eternal realms, where bliss is complete, where holiness is unclouded, and God is all in all.

Did the wickedness of the Antediluvians increase?

Since individual and general wickedness is always progressive, it may be concluded, that the universal corruption of the world was continually accumulating, and perpetually receiving darker and more dreadful aggravations, after the translation of Enoch. At length every motive, principle, and passion, as well as every action and association, became completely depraved. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." So universal was the contamination, so total was the apostacy, that Noah, the son of Lamech, alone stemmed the torrent of depravity, alone braved the opposition of the universe, and alone remained faithful, amidst the general rebellion, to the cause of truth, of holiness, and of God.

Faithful found
 Among the faithless; faithful only he:
 Among innumerable false, unmoved,
 Unshaken, unseduced, untampered,
 His loyalty he kept, his love, his zeal.

Did Noah publicly maintain the cause of God?

The consistent fidelity of Noah was not limited to a vigilant guard over his own conduct, and the maintenance of his devotional integrity before God. From the appellation given to him by the apostle Peter, "a preacher of righteousness,"* he appears to have borne a bold, open, public, and uncompromising testimony against the enormities of his age, and to have warned the insensible and obdurate multitudes around him, of the necessity of their repentance, or the certainty

* 2 Pet. ii. 5.

of their doom. But he protested, he threatened, he implored, in vain !

What was the declared determination of God relative to the corruption of the Antediluvian world ?

The awful purpose of the offended Majesty of heaven was at length proclaimed : " I will destroy man whom I have created from the face of the earth ; both man, and beast, and the creeping things, and the fowls of the air. I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven ; and every thing in the earth shall die."

How were Noah and his family saved from the general ruin ?

Since however Noah and his family were to be spared ; since the promise of the Messiah, made to Adam, still remained to be fulfilled ; and since, therefore, another scene was to be prepared for the developement of the future wonders of the grace and providence of God, a divine ordinance was imparted, and directions were given, that these great objects might be securely effected. Noah was commanded to prepare an ark, an immense wooden edifice, calculated to float on the bosom of the waters, and to resist the action of the waves, with capacity to contain, not only his own family, but males and females of all the living creatures upon the face of the earth, and the food which they might require for their support, until the final subsiding of the predicted deluge. It has been imagined that Noah was one hundred and twenty years in erecting this stupendous fabric, because God, after declaring that " his Spirit should not always strive with man, for that he also is flesh," adds, " yet his days shall be an hundred and twenty years." But this passage has no connexion with the period employed in the erection of the ark, but with a matter altogether distinct. The supposition is positively contradicted by the decided statements of the sacred narrative. When his eldest son was born, Noah is stated to have been five hundred years old ; when the order was given to construct the ark, his three sons were married ; the divine declaration was, " Thou

shalt come into the ark, thou, and thy sons, and thy wife, and thy *sons' wives* with thee." The earliest period which is mentioned in the book of Genesis, for the marriage of any of the Antediluvians, is sixty-five years; making then all the allowances which the nature of the case requires, since Noah was five hundred years old when his eldest son was born, and six hundred years old when he entered the ark, a period of between twenty and thirty years must be assigned for its construction.

What was the size of the Ark?

It would be altogether useless to enter upon any analysis of the almost innumerable statements which have been made, relative to the magnitude of the ark. It is sufficient here to state, that if the measure of the cubit mentioned by Moses, be fixed at a foot and a half, the burthen of the whole amazing vessel, must have been upwards of forty-two thousand tons. It is further to be observed, that after the nicest computation, and taking the dimensions of the ark with the greatest geometrical exactness, the most able calculators, and those most conversant with the subject have concluded, that if the most skilful mathematicians had been employed in the construction of this immense building, it would have been impossible to have fixed upon better proportions, or a more eligible plan, than those which are mentioned in the Mosaic history—an impregnable demonstration of the divine authority of the Bible, since it was impossible for a man in the time of Noah, or in the time of Moses, or in the time of any subsequent writer in the Scriptures of the Old Testament, in the state of navigation during the whole period, to have invented the description, much less have effected the construction, of an edifice like the ark, whose dimensions and proportions were so exactly adapted for its purpose—to give security and shelter to the ransomed remnant of the human race, and of the animal creation, with the requisite accommodation and provisions for upwards of a year.

Did the Antediluvians receive the warnings of Noah during the construction of the Ark?

Notwithstanding all the difficulties interposed by

the immensity of the undertaking, and no doubt the ridicule and derision, if not the more active opposition of the reckless unbelievers, Noah at length, under the direction of Infinite wisdom, and the protection of Omnipotent power, finished the wonderful edifice of the ark. No doubt, that though derided and insulted, ridiculed for his supposed folly, and detested for the unwelcome intrusion of his humiliating remonstrances and gloomy predictions upon the scenes of dissipation, and pleasure, and vice, he still continued to warn the unhappy multitudes, and to implore them, by a timely repentance and reformation, to avert the impending judgment of God. But they were all besotted, all infatuated; they continued to sing, and to dance, and to play, to maintain their thoughtless revels, or their impious and detestable orgies of debauchery, "to eat and drink, to marry and to be given in marriage,"* until their harvest was past, their summer was ended; until the thunder-clouds, big with the approaching tempest gathered over their heads; and the earth upon which they stood, heaved with the tremendous convulsions of its approaching dissolution.

What was the æra of the Deluge?

In the year of the world, one thousand six hundred and fifty-six, and most probably about the time of our month of October, Noah received the divine mandate to enter into the ark; and the animals under the direction, and by the miraculous influence, of God, repaired in their appointed numbers to their shelter. The preparations were finished; Noah obeyed; the four-footed and the feathered tribes, each according to its kind, were collected; and the door of the ark was closed. Then the storm of Almighty wrath began, and the guilty population of the world found no refuge from its fury. The palaces and the cities, the fields and the plains, the most elevated rocks and the most stupendous mountains, were gradually covered beneath the swelling surge; the last shriek of despair, from the last living human being, ceased to vibrate upon the blast; and the whole earth was

* Matt. xxiv. 38.

desolated by one irresistible, unbounded, overwhelming waste of waters. "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth and every man.....and Noah only remained alive, and they that were with him in the ark."

What was the calendar of the Deluge?

It has been stated, that it is not improbable that Noah and his family, consisting altogether of eight persons, entered into the ark in the second month of the Jewish civil year, corresponding with part of our September and October. The calendar of this melancholy year has been thus stated. In November, the fountains of the great deep were broken up. In December, the rain mentioned by Moses descended, and continued for forty days and forty nights. In January, the earth was completely buried beneath the waters. In the latter part of March, the waters began to abate. In the middle of April, the ark rested upon mount Ararat. In May, Noah was waiting the retiring of the waters. In June, the mountains appeared. Towards the close of July, the dove which Noah sent out, brought back the olive branch. In August, the dove went out, and returned no more. In September, the dry land generally appeared. And on the twenty-seventh of October, Noah A. M. 1657. and his family went out from the ark.

What number of animals were preserved in the Ark?

What number of animals entered and were supported in the ark during this awful period, has been generally stated in the Mosaic narrative, to have been seven males and females of those which were clean, and two of those which were unclean. The questions which curious inquirers have agitated upon this and other subjects connected with the deluge, have no connexion with the general credibility of the narrative. Moses has stated facts and he has done no more. That there are insuperable difficulties in the whole account, if human agency, in the arrangements and conduct of Noah, and in the support and safety of the inhabitants of the ark, is exclusively to be regarded, must be evident to all who have paid

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Was this lesson enforced by the attendant circumstances of the Deluge ?

To the unhappy rebels themselves, this lesson must have been fearfully exhibited by the circumstances which immediately attended the catastrophe itself. It has been well observed by an author just quoted, that "they were to witness the progress of the vast scheme of destruction, which their wickedness had provoked. They were to be taught *experimentally*, that their place of habitation was passing away from them, and was no longer to remain a dwelling accommodated for the service of animal life.—They were to be terrified by the sight of the various instruments of vengeance, by which the power of God could execute his curse ; and they were to *foretaste* destruction in every stage of its advance until its actual and ultimate arrival." Great therefore was the purpose, and equal must have been the effect of the terrific prelude of a rain of forty days, and of all the accompaniments of horror which attended it, which are thus awfully represented by the learned Jew, Philo, either by reasonable inference or from national tradition. "The vast ocean, being raised to an height which it had never before attained, rushed with a sudden inroad upon the islands and continents. The springs, rivers, and cataracts, confusedly mingling their streams, contributed to elevate the waters. Neither was the air quiet. Dense and continuous clouds, covered the whole heavens ; violent hurri-

canes, thunders and lightnings, were blended with unintermitting torrents of rain, so that it seemed, as if all parts of the universe were resolving themselves into the single element of water, until the fluid mass, having at length accumulated from the waters from above and from below, not only the lower lands, but even the summits of the highest mountains were submerged and disappeared. For every part of the earth sank beneath the water, and the entire and perfect system of the world, became what it is not lawful either to speak or think, mutilated and deformed by a vast amputation."

Have any commemorative traditions been preserved of the Deluge?

In almost every country under heaven, have been discovered symbolical representations of that great event, in which all mankind were interested through the medium of Noah, and traditions corroborative of the Mosaic account of the deluge. It is plainly impossible within the limits of this work, to present to the reader an account of all these traditions, however great their intrinsic interest, and corroborative importance. One of these accounts, however we shall quote from Lucian. He says "that the story related of Deucalion the Scythian, is as follows. The present race of men is not the first, for they totally perished; but is of a second generation, which being descended from Deucalion, has increased to a great multitude. Now of the former race of men, they relate this story.—They were insolent and were addicted to unjust actions; for they neither kept their oaths, nor were hospitable to strangers, nor gave ear to suppliants, for which reason this great calamity befel them. On a sudden the earth poured forth a vast quantity of water, great showers fell, the rivers overflowed, and the sea rose to a prodigious height, so that all things became water, and all men were destroyed; only Deucalion was left to a second generation. On account of his prudence and piety, he was saved in this manner. He went into a large ark or chest, which he had fabricated, together with his sons and their wives; and when he was in, there entered *swine, and horses, and lions, and serpents, and all*

other creatures which live on the earth, by pairs. He received them all, and they did him no harm, for the Gods created a great amity among them, so that they all sailed in one chest or ark, while the waters prevailed. These things the Greeks say of Deucalion."—Passing over other accounts, equally applicable to the subject, it may be affirmed, that similar traditions have been preserved among the Babylonians, the Egyptians, the Greeks, the Romans, the Mahommedans, the Chinese, the Hindoos, the Druidical inhabitants of Britain, and in fact wherever tradition has been maintained, or commemorative rites have been instituted. Nor is this extraordinary fact to be lightly regarded; nor are the labours of those eminent and learned men by whom it has been ascertained, to be despised as useless and trivial; for it furnishes the strongest possible proof of the credibility of the Mosaic narrative, and thus gives energy to our confidence in the truth of all the histories contained in the books written by the same great author. Whatever may be the sneers, or the sophistry, or the malignity, of a wretched and impious infidelity, which, with respect to this subject, is completely baffled on its own ground, and confuted on its own principles, here, at any rate, there can be no doubt, here there can be no dispute. By the united testimony of all mankind, in every country, of every religion; where there are no "prejudices" derived either from Hebrew institutions, or the influences of Christianity; by the testimony of savage and of sage, from the Pacific to the Atlantic, from the North to the South, our credence in the history of the deluge, and therefore our belief in the Inspiration of the Sacred Volume is confirmed. Here A DIVINE REVELATION WAS IMPARTED, here THE PURPOSE OF THE ETERNAL BY HIMSELF WAS MADE KNOWN.—"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

SECTION III.

THE IMMEDIATE POSTERITY OF NOAH.

WHAT was the history of Noah subsequent to the Deluge ?

THE mighty revolution which the deluge effected upon the globe having been completed, the earth having again been clothed with fertility and verdure by the same almighty power which at the creation prepared it for the habitation of man, so that the dove which Noah sent from the ark brought him back an olive leaf as a token that the waters were assuaged, the venerable patriarch, with his family, and the animals which had so long been confined upon the bosom of the deep, abandoned the ark and went abroad into the world. The first act of Noah was to present a sacrifice to the Lord as an expression of gratitude for his wonderful deliverance ; his offering was accepted ; a covenant was made with him, in which it was promised that the world should no more be overwhelmed with the waters, in which all the animals of the field, as well as the fruits of the earth, were freely bestowed upon man for his support, and the rainbow was exhibited as the perpetual evidence of the mercy and faithfulness of God. With the impartiality which distinguishes the Sacred Writings, and upon which in a subsequent part of this volume some observations will be found, the incaution, or the guilt of the aged Noah, is related, in permitting himself to be intoxicated by indulgence in wine. The unnatural and indecent ridicule of Ham, who scoffed at the melancholy condition of his father, formed a dark contrast with the modesty and filial piety of Shem and Japhet his brothers, who concealed the shame and infirmity of their parent. When Noah recovered from the effects of his intemperance, and discovered the conduct of his sons, he pronounced a heavy curse upon Ham, the effects of which were entailed upon his posterity, while Shem and Japhet received the

blessing of his paternal gratitude and love. Noah survived the deluge three centuries and a half ; he lived to see a new race of men proceeding to populate the globe ; and he died, the last example of patriarchal dignity and longevity, at the age of nine hundred and fifty years.

Did the posterity of Noah rapidly increase ?

The posterity of Noah rapidly increased, they soon employed themselves in those pursuits which occupy the attention of man in every age, they began at a deplorably early period to exemplify the effects of pride, avarice, and ambition, and to form schemes of aggrandizement and plans of empire. From the mountainous country where the ark had rested, they soon descended to the fertile plains, which are watered by the Tigris and the Euphrates. Melancholy must have been the reflections of Noah, when he saw his descendants, almost rivalling in profligacy the generation which had been destroyed by the flood, and commencing an enterprise the most absurd, the most presumptuous, and the most impious, in which the children of men ever engaged.

What design did the children of Noah attempt to accomplish on the plain of Shinar ?

The infatuation and folly, and at the same time the superstition and unbelief of the de- A. M. 1775. scendants of Noah, when they arrived upon the plain of Shinar, was strikingly displayed in the almost insane enterprise in which they engaged. "They said, Go to, let us build us a city and a tower, whose top may reach unto heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." By this wicked proposition, they not only virtually affirmed that God might violate the positive promise which he made to Noah, but by the extravagant pride which dictated their intention, they threw off all allegiance to their King and their God. That they made considerable progress in the construction of the city and tower is evident ; and perhaps the effects of the labour were afterwards seen in that stupendous fabric, the tower of Belus in Babylon ; which, however contradictory may be the statements and calcula-

tions of different writers upon the subject, was certainly the most elevated and extraordinary edifice which the world has ever beheld. Perhaps its site is distinguished at this very day by that immense mass of vitrified ruin, which rears its summit high above the shapeless mounds which now alone commemorate the grandeur of ancient Babylon, and which, under the name of Birs Nimroud, excites the amazement of the traveller. But the design of the children of Noah were frustrated by God.

What is the origin of Language?

LANGUAGE, which is peculiar to immortal man, which is essential to all the institutions and gratifications of society, to the communication of thought, to the progress of improvement, to the knowledge of truth, to all that gives value, or dignity, or importance to human existence, was unquestionably the immediate gift of God to Adam in the garden of Eden. Of all the absurd notions which visionary speculators have ever maintained, that of a *natural* language is the most preposterous. It was God, who imparted to men form, and life, and intelligence; who endowed them with the knowledge of their own powers, and excited them to the exercise of their own reason—it was God, who taught them how to adopt sounds as the symbols of thoughts, and how thus to bring to bear upon the general good of the whole, the attainments, the capacities, and the benevolence of each individual being. What that language was, which God gave to Adam, is a question as useless, as it is incapable of solution. All that is known of the matter is, that when the tower of Babel was built, men as the members of one family, spoke but one language, “the whole earth was of one lip and one speech.”

How was the design of the children of Noah frustrated?

To punish these infatuated beings for their impiety and folly, to secure the rapid peopling of the whole earth which would otherwise have been most materially retarded, and to prevent the physical and moral evils which would inevitably have resulted from the collection of too large a multitude in one place,

God "confounded their language, that they should not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off building the city." It is unnecessary to agitate the question, in what manner this confusion of tongues was created. Critics and speculators, who have endeavoured to account for almost every event recorded in the Holy Scriptures, by referring to mere human or natural agency, have bewildered themselves to no purpose whatever, in the solution of this inquiry. It seems evident to the most superficial reader of the account as it is given in the book of Genesis, that Moses intended to describe a *miraculous* event. However it was effected, *it was the work of God*; and this is all that can be known, or need to be said upon the subject.

How was the world peopled, after the confusion of tongues, by the posterity of Noah?

In the separation which thus took place among the posterity of Noah, the families of his sons took distinct routes, and peopled different regions of the world. The descendants of Japhet, possessed all Europe, the islands in the Mediterranean, Asia Minor, and the northern parts of Asia. The descendants of Ham are to be discovered in the Phœnician tribes, the Egyptians, and the inhabitants of Africa; while the descendants of Shem occupied the whole of that part of Asia not possessed by the children of his brothers; and his posterity constituted by far the largest proportion of the inhabitants of the world. It is most probable, that the inhabitants of America, are descended from more than one of these distinct portions of the human race. This inquiry has no connexion with the object of this work.

CHAPTER II.

FROM THE BIRTH OF ABRAM TO THE SLAVERY IN
EGYPT.

SECTION I.

THE CALL OF ABRAM.

GIVE an account of the country and family of Abram.

A MORE melancholy demonstration of human depravity, and of the tendency of man to depart from his God, cannot be afforded than the fact, that three hundred and fifty years after the flood, the rites of idolatry had almost superseded the adoration of the Supreme Being. In the land of Chaldæa, the heavenly bodies, and probably fire, were revered as Deities; and it has been supposed upon good foundation, that images were already made, before which the deluded people presented their offerings and their prayers. Among the idolatrous inhabitants of this country, Abram, the father of the faithful, the ancestor of the Jews, was born. The name of his father was Terah, A. C. 1996. and he was probably younger than his two brothers, Nahor and Haran. Haran prematurely died, leaving a son, Lot, who afterwards accompanied his celebrated relative to Canaan; and Abram, when introduced to our notice by the sacred historian, was married to Sarai his half sister. Whether the tradition which assigns to Terah, the occupation of a maker of idols—a tradition originating no doubt in the relation of the word Teraphim to Terah, is founded in fact, is of no great consequence; but there is no reason to doubt, that Abram's detestation of the idolatrous practices of his countrymen, induced him to abandon the land of his nativity; and since his father accompanied him in his migration from Ur to Charran, it is proba-

ble that he also was convinced of the sin and folly of the idolaters.

Recite a traditional account of the fidelity of Abram to the worship of God.

Abram is stated to have been denounced to Nimrod the idolatrous sovereign of the country, and the following dialogue is said to have taken place between them. Nimrod commanded him to worship the fire. Abram said that it would be more profitable to worship the water which can extinguish the fire. "Why then," said Nimrod, "worship the water." "No," said Abram, "it would be better to worship the clouds which furnish the water." Nimrod commanded him to worship them; but Abram told him that it would be still better to worship the winds which dispersed the clouds. Nimrod told him to worship them. Abram then said it would be more reasonable to worship man who can stand against the wind. "I see," said the indignant monarch, "that your purpose is to deride me; I must therefore tell you briefly, that I worship nothing but the fire, and if you do not the same, my intention is to throw you into the flames; then I shall see whether the God you worship will come to your relief." The tradition adds, that Abram was cast into a furnace of fire, but that he was miraculously preserved by God, and came from the ordeal perfectly uninjured.

What was the divine call given to Abram?

After the death of Terah, Abram was commanded by God to forsake his kindred and his father's house, and to set out for an unknown country to which he would be conducted by the direction of Providence. Thus "being called to go out into a place which he should after receive as an inheritance, by faith he went out, not knowing whither he went."

Why does the call of Abram demand particular attention?

The call of Abram demands particular attention, because it involves the reason of the divine proceedings with reference to himself, and the great object of the divine dispensations to his posterity in the subse-

quent ages of their history. God first of all promised to render him the ancestor of a great, a numerous, and a mighty nation; then that he should be a blessing to his descendants; then that an extraordinary protection should be extended over him, tantamount to an absolute identity with the favour of his omnipotent Friend; and lastly, that his existence was to involve the most sublime and glorious results to the whole human race; "In thee shall all families of the earth be blessed." This could not be a prediction of any merely civil governor, however excellent his policy, or extended his dominion. The precise reference of the significant declaration is decided by apostolic authority; "The Gospel was preached to Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8. The Gospel is the revelation of redemption by the Son of God. The calling of Abram, and all the events which afterwards transpired in the history of his descendants, are to be regarded as preparatory to the glorious developement of the purposes of infinite mercy in the incarnation and death of Him, "whose name shall endure for ever: whose name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call him blessed." The separation of Abram from the rest of his fellow-creatures, the peculiar privileges which were bestowed upon his posterity, and the memorable dispensations which arranged their subsequent condition through the long period of seventeen hundred years, were not the operations of capricious, arbitrary, and wayward will—they had a defined, an adequate, an all-interesting design—and that design was, to pave the way for the counteraction of the desolating ravages of sin by the Redemption of Christ, for the deliverance of innumerable millions from the horrors of everlasting destruction, and for the illustrious manifestation of the divine glory to the whole intelligent universe. From the beginning the momentous design was followed, and in the fulness of time it was accomplished.

What were the circumstances of Abram when he received the divine command, and how did he obey it?

A. C. 1931. Already Abram was possessed of considerable wealth. He was accompanied on his

journey by Sarai his wife, and by Lot his nephew; and they took with them "all the substance that they had gathered, and the souls they had gotten in Haran." So that this was no expedition of needy adventurers, but the migration of a number of subordinate families under the orders of their patriarchal chieftain. The journey of Abram was directed by the city of Damascus; the whole body of travellers ultimately arrived in Palestine, then inhabited by the Canaanites; and a divine promise was made to Abram, that the land which he beheld, and through which he was then passing as a stranger, should be given to his children as the place of their permanent abode, and the scene of their national glory.

What occurred to Abram in Egypt?

The ravages of famine, and the reported fertility of Egypt, induced Abram to conduct his numerous family into that country, then, as in after times, the great granary of the nations, and already distinguished by its arts, its population, and its opulence. But Egyptian manners were licentious, and the vicious passions of its despotic sovereign were gratified without restraint. Observing the superiority of the personal beauty of Sarai, and apprehending that the king might murder him to obtain her, Abram induced her to represent herself as his sister. Although this was no falsehood, since Sarai was actually his half sister, yet Abram was guilty of dishonourable prevarication, and his sin exposed him far more perilously to the loss of his wife, than had he plainly stated the whole truth, and thus pursued the evident path of duty. The encomiums of his courtiers upon the attractions of Sarai, soon excited the curiosity of the Pharaoh who then occupied the throne of Egypt, and Sarai was conducted to his palace, while magnificent presents were heaped upon her supposed brother. But providence interposed, a distressing plague was inflicted upon the person and household of the king, Sarai and Abram were saved from the impending calamity, they were dismissed with honour, and returned to Canaan, where the patriarch expressed his obligations to the great Author of his deliverance, and "called on the name of the Lord."

SECTION II.

THE COVENANT OF GOD WITH ABRAM.

WHAT are the events in the life of Abram, which demand particular attention in this history?

THE separation of Abram from his nephew Lot—the hostile irruption of five kings upon the country which he occupied—the valour and success of the patriarch in the defeat of the marauders, and the rescue of his relative—his interview with Melchizedec—his concubinal connexion with Hagar, and the birth of Ishmael—his pathetic and importunate intercession for Sodom and Gomorrah, and the final destruction of those guilty and detestable cities—the deliverance of Lot, the punishment of his wife, and the profligacy of his daughters—the renewed danger of Sarai from the king of Gerar, and the protection which was again given to her by God—were occurrences, which however important and interesting in themselves, have but little connexion with the character of Abram as the ancestor of the Jews. The events which demand particular attention in this history are I. The Predictions which God gave to him relative to his posterity; II. The Covenant which was made with him; and III. The birth and preservation of Isaac.

What predictions did God give to Abram relative to his posterity?

Although the Deity condescended to express his kindness to his servant in the most gracious assurances, yet the venerable patriarch, depressed by the long delay which intervened between the original promise of a son and its accomplishment, and panting for the embrace of the expected child, said, "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." His complaint was answered by an allusion to the countless number of the stars, and by an assurance, that as the multitude of those heavenly luminaries transcend the power of human calculation, so the millions of his posterity should one day cover

the country where his solitary tent was pitched. And the faith of Abram credited the testimony, while the ancient form of a covenant ratified the promise. But this was not all the information which was communicated to "the friend of God." In the gloom and amidst the visions of the night, when a horror of great darkness had fallen upon him, he was made acquainted with the misery of the Israelites in the land of Egypt and with their intolerable oppression during four hundred years; but he was animated at the same time with the prospect of their triumphant deliverance, and of their happiness and splendour, when their victorious arms should extend their dominion from the banks of the river Euphrates, to the shores of the Mediterranean sea.

Who was the personage by whom these predictions were imparted?

The mysterious personage by whom these and other predictions were imparted to Abram, demands peculiar consideration. Prior to the dreadful destruction of Sodom and Gomorrah, three strangers appeared to the patriarch on the plains of Mamre; one of them assumed a tone of divine authority and majesty, and soon proved his identity with Abram's heavenly Protector and Friend. This Divine Being, for he assumed the claims and language of Godhead, repeated the promise of a son by Sarai, and declared that Omnipotence would accomplish the object desired. The same personage subsequently received the petitions of Abram for the Cities of the Plain, and proved that he was no other than the Hearer and Answerer of prayer. There is every reason to believe that this was the "Angel of the Covenant," the Son of God, who afterwards veiled his glory beneath the clouds of human weakness and human woe, and endured the shame and agony of an ignominious death for the salvation of the world. "Abraham saw his day and was glad;" the extent of his knowledge of the Messiah it is impossible to ascertain; but it is clear, that the gracious and glorious Person who afterwards effected the redemption of man, actually appeared to him, arrayed in the prerogatives of Divinity, Merciful to pardon, Almighty to redeem.

What was the Covenant which God made with Abram ?

The Covenant which God made with Abram, referred to himself, to his posterity, and to all the nations of the world. It referred to himself, sustaining the character of the professed servant of God ; and included the directory of his duty, as well as the security of his happiness. "The Lord appeared to Abram, and said unto him, I am the Almighty God ; walk before me, and be thou perfect." The covenant referred to his posterity—to the certainty of their existence, in spite of the apparently insuperable obstacle presented by the advanced age of Abram and Sarai—to the immensity of their number, they were to be multiplied as the sand by the shore of the sea—to the extent of their territorial possessions, the land of Canaan was to be their perpetual inheritance—and to their superintendence by the direct authority of Jehovah, "I will be their God,"—a declaration, which not only described the power by which they were to be protected, and the munificence by which they were to be enriched, but, as will presently be seen, alluded to the form, to the administration, and to the perpetuity of their government. The same covenant also referred to all the nations of the world ; "Thou shalt be a father of many nations." This promise is explained by an inspired apostle as applicable to all them of every country and of every clime who should believe upon the Messiah. (Rom. iv. 19—25.) The decisive explanation of St. Paul, it is necessary to keep continually in view, because it establishes beyond all dispute, the assertion which has been made, That the divine dispensations both to Abram and his descendants, were preparatory to the Incarnation of the Redeemer, and the accomplishment of his salvation.

What was the signification of the names given to Abram and Sarai in this covenant ?

In the covenant which was thus made, the names of Abram and Sarai were changed. Abram ("*an elevated father*") from that time bore the name of Abraham ("*the father of a mighty multitude.*") And the name of Sarai ("*my princess*") was changed into Sarah

(*"the princess"*) her relationship being soon to be limited no more to one, but to be connected with the increasing number of her posterity, and through them with all the tribes and families of man.

What was the sign of God's covenant with Abraham?

Circumcision was ordained to be the perpetual sign of this covenant, and the rite was immediately performed upon all the members of the family of Abraham. It was instituted to designate the solemn offering of every child to God as peculiarly the sovereign and protector of the Hebrew race—it was instituted as a distinctive mark of those who were included in this national covenant from the rest of the inhabitants of the world—it was instituted to be a typical representation of the purifying influences of the Holy Spirit upon the conscience and the heart; for, said the inspired writer, "He is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God." Rom. ii. 28, 29.

Such was this memorable transaction between Abraham and God, which formed the basis of the divine proceedings towards the Hebrew nation in every subsequent period of their history, and which will be demonstrated in some following chapters of this volume, to have involved results the most momentous and sublime to all the children of men, in every age, to the conflagration of the globe.

Give an account of the birth and preservation of Isaac?

When the covenant just mentioned had been made by God with his servant, and when Abraham, either from parental anxiety, or from some latent feelings of impatience, had uttered the pathetic exclamation, "O that Ishmael might live before thee!" he was instantly informed, that though Ishmael should be the ancestor of twelve princes, and the father of a numerous nation, yet the covenant itself should be exclusively established with Isaac. (Gen. xvii. 21.) This long expected child of promise was at length born, and his name, which signifies *laughter*, A. C. 1896.

or *gladness*, was given to him because his mother, conscious of the infirmities of age, had privately laughed at the prediction of his birth, and because when her son was brought into the world, she said "God hath made me to laugh, so that all that hear will laugh with me." When Isaac had arrived at the maturity of manhood, Abraham, for the trial of his faith, received a command from God to offer his son as a sacrifice. It is impossible to conceive the emotions which must have been excited in the mind of the patriarch, by such a mandate. That Isaac, the only son of Sarah—the beloved of his mother—the child of his old age—the child of promise—the child specifically referred to in the covenant, and whose existence was essential to the fulfilment of the magnificent predictive declarations which related to the number of his posterity, to the inheritance of Canaan, and to the advent and merciful interposition of the Son of God—that *Isaac* should be rendered the victim, that *he* should be numbered with the dead, and that by his fatal sacrifice all the bright and glowing anticipations of his father should be blasted for ever, all this, so confounding to every calculation, so contradictory to every promise, so withering to the heart of parental love, must have given to Abraham an agonizing shock as paralyzing to all his tenderest affections, as it was destructive to his dearest and most cherished hopes. But it

A. C. 1871. was the command of God, and Abraham unhesitatingly obeyed. Convinced of the divine veracity, believing that nothing was too hard for the Lord, and assured that however inscrutable the injunction, the termination would redound at once to his own happiness, to the welfare of his child, and to the glory of his God, he instantly led his beloved Isaac to the summit of Moriah—the altar was arranged—the fire was prepared—the victim was bound—and it is difficult to affirm which was most admirable, the patient submission of the child, or the confiding faith of the father. But providence interposed. When the arm of Abraham was outstretched, and the fatal knife was about to be plunged into the heart of his son, the voice of a mysterious messenger was heard from heaven commanding him to restrain his hand, while his exemplary affiance in God was acknowledged and

applauded. A ram was found, was presented as a burnt-offering upon the altar, and the name of the place was called *Jehovah Jireh*, or "the Lord will provide." The divine covenant with Abraham was then solemnly ratified by the oath of God, and the identity of his race with the advent of the Messiah, and the blessing of the nations, was again clearly illustrated and confirmed.

Was the offering of Isaac by his father typical?

It ought by no means to be forgotten, that this transaction is as typically instructive, as its narration by the inspired writer is interesting and impressive. The offering of Isaac was symbolical of the atoning sacrifice of the only begotten Son of God; and it is a coincidence too remarkable not to excite observation, that it was in the immediate vicinity of the very scene of Abraham's trial and of his son's deliverance, that the cross of Christ nineteen hundred years afterwards was reared, and that his propitiatory sufferings were endured. To the whole scene additional interest, and to the typical representation more affecting impression, were attached, by the personal appearance of the Messiah as "the Angel of the Lord." For it is incredible that a mere angel could have made the assertions which this awful Being uttered to Abraham—that a mere angel could have assumed divine prerogatives—that a mere angel could have arrogated the power of accomplishing the inscrutable purposes of the Deity—that a mere angel could have applied to himself the appellation "JEHOVAH," which both Jews and Gentiles justly consider the incommunicable name of God. The most monstrous conclusions cannot be escaped, unless it be allowed, that he who was the object of the covenant proclaimed it; that he who was the matter of the promise guaranteed its fulfilment; that he who was to be the blessing of the nations, appeared when the inestimable assurance of his subsequent advent was made, to connect positive fact with the infallible prediction, and himself to testify of the future operations and wonders of his grace.

SECTION III.

CHARACTER OF ABRAHAM.

GIVE an account of the marriage of Isaac.

A. C. 1859. WHEN, in the one hundred and twenty-seventh year of her age the ashes of Sarah had been committed to the cave of Macpelah, which had been purchased by her husband to be the burying-place of his family, the anxious solicitude of Abraham was excited for the marriage of the son whose preservation had been so extraordinary. In order to maintain the separation of his family, now so distinguished by its connexion with the covenant and purposes of God, from the idolatrous nations by which he was surrounded, Abraham determined to send to his own relations in Mesopotamia for a wife for his son, having been informed that his brother Nahor had a numerous progeny. He therefore called his faithful servant Eliezer of Damascus, whom he determined to entrust with this commission, and made him swear that he would faithfully execute his intentions. The oath of Eliezer was ratified by the significant ceremony of putting his hand upon his master's thigh—a ceremony, which proved that the oath was the most sacred which could be taken, that it was an oath by that divine covenant of which circumcision was the sign, and that its violation involved the expulsion of the perjured person from all the blessings of the promise. Eliezer was conducted on his journey, and enabled to accomplish his important objects by the signal providence of God, overruling what appeared to be, and what some semi-deistical writers have asserted to have been, a combination of merely fortuitous circumstances. In answer to his fervent prayer he was introduced to Rebekah, the daughter of Bethuel the son of Nahor; he made her a valuable present of the ornaments which females of rank were accustomed to wear; and by her he was taken to the residence of her family. When the servant of Abraham had stated his mission, and had de-

tailed the extraordinary events which had occurred on his arrival in Mesopotamia, both Bethuel the father, and Laban the brother of Rebekah, were so convinced that the whole affair was under the direction of God, that they immediately acquiesced in his proposition, received the consent of Rebekah to become the wife of Isaac, accepted the liberal gifts of their kinsman, and dismissed her with blessings on her way to her destined husband. While Isaac was walking abroad in the calmness of the evening, he beheld at a distance his approaching bride, her modesty and her loveliness immediately engaged his affections, and he was comforted for the irretrievable loss which he had sustained by the death of his mother. A. C. 1836.

Had Abraham any other descendants besides the posterity of Isaac and Ishmael?

When his son had been thus happily united to Rebekah, Abraham took for a second wife Keturah, by whom he had six sons whom he sent into the East, that they might not interfere with the hereditary privileges of Isaac, nor distract his family by dissension; who themselves became the origin of tribes or of nations, so that with the single exception of Noah, no man has lived since the deluge, whose descendants have been so numerous and so powerful.

What account is given in the Scriptures of the blessedness of Abraham after his death?

Full of years, of honours, and of usefulness Abraham was gathered to the grave. And he was elevated to a distinguished place in the kingdom of heaven. Amidst all the changes of his eventful life, he had been "looking for a city which hath foundations, whose builder and maker is God;" and when a hundred and seventy five years had rolled away, he entered into the blessedness of his everlasting rest. The authority of the great Prophet of the church decided "Abraham's bosom" to be synonymous with the happiness of heaven; long after his death, God spoke of him as actually and gloriously existing; the Saviour mentioned him in the immortality of his bliss; and it is represented as one part of the felicity to be bestowed upon the millions of the redeemed, to "sit down" with him,

when the warfare of mortality is done, in the everlasting kingdom of God.

Was Abraham possessed of extensive influence?

Abraham was a person of considerable consequence and power. When he pursued the army which had taken away captive his nephew Lot, he had three hundred and eighteen servants whom he armed for the rescue; and the children of Heth, when he was treating with them for the purchase of a burying-place, called him a mighty prince in their country.

By what was Abraham honourably distinguished?

The distinguishing characteristic of Abraham, was his unbounded and unwavering confidence in the truth, in the promises, and in the providence of God. His faith was no mere process of rational argumentation, it was no ingenious calculation from the events of the past to the probabilities of the future, it was simple, naked trust in the veracity of God. He believed in hope, he believed against hope, and it was counted to him for righteousness. It was this that led him forth from the protection of his paternal home to encounter dangers and difficulties in unknown and inhospitable climes; it was this which supported his mind during the trying delay which intervened between the promise of a son, and its actual accomplishment; it was this which enabled him to place the child of his old age upon the altar of sacrifice, "accounting that God was able raise him up, even from the dead;" and it was this which animated both his principles and his obedience, until the mandate of his God called him away to that glorious world, where both faith and hope are lost in eternal fruition and praise.

Give a general description of the character of Abraham.

His high and honourable integrity, his liberal and amiable hospitality, his virtuous chastity, his unaffected simplicity, the tenderness of his conjugal and parental affection, his undaunted courage when a suffering relative was in danger of slavery or death, the benevolence which led him to intercede for the most

abominable and diabolical enemies of God and man, his superior attainments in knowledge, his eminent piety, the holiness of his life and the happiness of his death, combine to render his character one of the most attractive, as well as the most memorable, described in the annals of the world; and his existence has involved, beyond that of any other being, the most momentous consequences to the cause of truth, to the church of God, and to the intelligent inhabitants of the globe. It is not however to be forgotten, that the sacred historian has not concealed his faults. His character was not perfect; even his faith was sometimes ready to fail; and by attempting on two occasions to escape from danger by subterfuge and prevarication, he exposed himself to imminent perils, from which he was only delivered by the Providence of God. This impartiality of the Sacred Writings, so different from the fabulous bombast of the Koran, and from the ridiculous attribution of superhuman virtues to the characters which are described in other pretended revelations from God, is one striking demonstration of their authenticity; and proves that their authors were so conscious of the genuineness of the influence by which they were inspired, that they disdained the artifices and affectation, the elaborate attempts to elevate to perfect excellence the founders or principal heroes of their systems, which are the inseparable concomitants and the convincing evidences of human imposture and forgery.

Have any testimonies been given by profane writers to the character of Abraham?

The testimonies of profane writers to the dignity and importance of the character of Abraham, are too numerous to be recited here. The Jews, the Mohammedans, and the modern Guebres or fire worshippers of the East, have all different traditions relative to his character and actions, which exhibit their high respect for him, as one of the greatest and best of men. In the early ages of the Christian church, a sect called the Sethians, published what they called "The Revelations of Abraham." Athanasius speaks of what he terms, "The Assumption of Abraham." Josephus states, that during his residence in Egypt, he became

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famous for the solidity of his judgment, and the power of his elocution, and that he instructed the Egyptians in astronomy and other sciences. Suidas refers to him as the inventor of letters and the Hebrew language; and Alexander Severus, the Roman Emperor, had so high a veneration for him, that he ranked him among the number of his Deities.

SECTION IV.

TRANSACTIONS OF THE SONS OF ISAAC.

WHO were the sons of Isaac?

ALTHOUGH soon after the death of his father, Isaac received a ratification of the promises of God relative to the power and the numbers of his posterity, yet nineteen years rolled away, before their fulfilment in the birth of children, arrived. The unnatural A. C. 1836. struggle of twins prior to their birth, excited the uneasiness of Rebekah; she was, however, divinely informed that two nations were contending in her womb, that one people should be stronger than the other people, and that the elder son should serve the younger. The children were born; Esau the elder, and the ancestor of the Edomites, became a bold and undaunted warrior and hunter, a man of violent, enterprising, and reckless character; while Jacob his brother, of softer disposition and more amiable manners, was addicted to the quiet employments of domestic life. Jacob soon proved how appropriate was his name, which signifies "the supplanter." When Esau had returned on one occasion to the tent of his father, enfeebled by hunger, and exhausted by the fatigues of the chase, he profanely bartered away all his rights of primogeniture for a morsel of meat; and thus abandoned, for the momentary gratification of a craving appetite, all connexion with the inestimable promises which had been made relative to the future fortunes and unrivalled grandeur of his family.

How was Esau deprived of the blessing of his father?

Although Esau had grieved the hearts of his pa-

rents by forming an unprincipled connexion in marriage with the idolatrous inhabitants of the country, he was still dear to the affections of his father, who intended to pronounce upon him that solemn blessing, which appears in the patriarchal age, to have been a confirmation essential to the rights of the first-born son. But Jacob, assisted by his partial mother, by a most unworthy and wicked artifice, imposed himself for his brother upon his venerable father, whose eyes were dim with age, and thus furtively obtained the solemn blessing—a blessing expressly involving his supremacy over Esau, and a curse upon every one opposing his claims. The fraud was soon discovered; and notwithstanding the pathetic entreaties, the mournful exclamations, and the gushing tears of his first-born son, Isaac found himself unable to revoke the solemn grant of superior dignity and privilege which he had made to Jacob. The indignation of Esau was aroused; he determined to wipe away the affront in the blood of the offender; and he only waited for the death of his father to execute his purpose of revenge. But the art of Rebekah again interposed on behalf Jacob. She described to her husband her pretended apprehensions that he might be tempted to follow the example of Esau by marrying one of the daughters of the land; Isaac was deceived by the representation; he sent his fraudulent son away to Laban his brother-in-law, and Jacob commenced his journey more like a criminal and a fugitive, than the heir of an opulent chieftain of the East.

What incidental observation is demanded by these recitals?

It is to be recollected that the divine communications to the patriarchs, by no means implies the perfection of their characters; neither do the narrations of the sacred historian involve the conclusion, that *all* their conduct is exhibited for imitation, or entitled to applause. The malignity of infidelity has exultingly seized upon the improper actions they are stated to have committed, and has then triumphed as though the claims of inspiration had been successfully and completely invalidated. The most superficial reader must, however, perceive, that the actions of the pa-

triarchs are often stated as matters of fact, and not of example. For reasons sufficiently important, their vices, as well as their virtues, are commemorated—to show the awful tendency of all human beings, even when receiving the most extraordinary manifestations of the divine favour, to depart from God—to prove that perfection of character is never to be expected on this side the grave—to evince the dependence of the highest and most honoured of mortals upon the gracious influence of the great Author of holiness—and to magnify the boundless condescension of that adorable Jehovah, who has rendered such erring and vacillating beings as these, the instruments of accomplishing his glorious purposes for the salvation of a sin-disordered world.

What occurred to Jacob on his way to Mesopotamia ?

As Jacob travelled to the place of his destination, he had the vision of a ladder connecting heaven and earth, and upon which the angels were passing to and fro—a vision, which not only described the universality of providence, but which also prefigured the work of the Son of God, who was “to gather together in one all things in himself, both which are in heaven, and which are on earth ;” to whom the angels are subject, and whom they delight to adore. The promises which God had made to Abraham were on this interesting occasion renewed to Jacob ; he was assured that Canaan was to belong to his descendants, that their number should be immense, and that there should originate from among them one, whose existence should be a transcendent blessing to the whole human race.

Name some events in the history of Jacob which took place in Mesopotamia.

His meeting with Rachel, his reception by Laban, his agreement to serve his kinsman seven years as a dowry or purchase for Rachel, the fraud of Laban in substituting Leah for Rachel, the prolongation of Jacob’s servitude through other seven years, the rapid increase of his family, the discussions and animosities of his wives, the vast accumulation of his riches, the manner of his separation from Laban, the commence-

ment of his return from the original country of his ancestors to the land of Canaan, are all detailed with equal simplicity and grandeur by the sacred historian, but do not demand a specific illustration in this place. A. C. 1739.

What remarkable circumstance occurred when Jacob left Laban his father-in-law?

When Jacob fled from the house of Laban, his wives secretly conveyed away the idols or Teraphim of their father. This shows the rapid progress of idolatry in Chaldæa since the departure of Abraham from that country. The form of idolatry appears to have undergone a very considerable alteration, and unhappy men to have awfully descended in intellectual and moral degradation. Instead of the adoration of the heavenly bodies, which, by some strange and impious perversion, were considered as either symbolical of, or endowed with, the qualities of the illustrious dead, we find that images, most probably assimilated to the human form, and corresponding with the Lares of posterior ages, were regarded with reverence in the houses and by the families of these primitive orientals. What these Teraphim were, it is not possible to ascertain; they became afterwards known as talismen; they were made of different metals and sizes; and they were covered with magical characters and planetary resemblances. That the Teraphim taken by the wives of Jacob were idolatrous personifications, and that their very possession was flagrant impiety, is evident from the fact, that when some years after they had been stolen from Laban and retained in the possession of Jacob by the artifice of Rachel, that patriarch was anxiously attempting the purification of his family, he commanded these strange gods to be buried under a tree in Sichem, and thus removed that temptation to idolatry, which they would always have presented to his wives, his children, and his domestics. A deplorable predictive indication this, of that inveterate tendency to idolatry, by which the Israelites were both degraded and accursed, until their national independence, the glory of their city, and the dynasties of their kings, disappeared amidst the degradation and misery of the Babylonish captivity.

Were Esau and Jacob reconciled ?

The return of Jacob was attended with the most imminent danger. Esau, whose deadly resentment he had excited by the irreparable injury he had inflicted, was now at the head of a formidable band of warriors ; and though the country which he inhabited was far distant from the line of Jacob's march, yet that patriarch knew that he had every thing to fear from the animosity of his brother. Jacob prudently resolved to pacify where he could not resist ; he sent a magnificent present to Esau ; and when the brothers met, Esau at the head of his troops, and Jacob surrounded by his family, fraternal affection obliterated the desire of vengeance, Esau peaceably returned to Seir, and Jacob arrived before the gates of Shechem.

By what was this reconciliation preceded ?

This happy reconciliation was immediately preceded by one of the most memorable occurrences in the whole life of Jacob. He had remained behind his family and attendants, no doubt for devotional purposes, he was alone in the silence of the night, when a mysterious stranger appeared, who wrestled with him until the dawning of the day. Who this stranger was, we are at no loss to discover. An inspired writer who flourished many hundred years after Jacob had been gathered to the dust of his fathers has told us, that Jacob "by his strength had power with God: yea, that he had power over the *angel*, and prevailed." Hos. xii. 3—5. And the same writer, alluding to the same person who thus contended with Jacob, immediately adds, that it was "the Lord of Hosts who spake with him in Bethel." The patriarch himself had the same conviction, for he said, "I have seen God face to face, and my life is preserved." It was the illustrious Mediator, in whom dwelt all the fulness of the Godhead bodily, and who justly claims and receives the adoration which is due to Jehovah alone, who appeared to his servant, to continue the manifestation of his grace, and to carry on that all-comprehensive design of mercy, which he ultimately accomplished by the sacrifice of the cross. Although this meeting with the Holy Angel of the Lord, was no doubt intended

primarily to give to Jacob an assurance of divine protection, in the danger to which he was then exposed from the apprehended resentment of Esau, yet this purpose was only subsidiary to an ultimate, and a far more important and interesting object. A blessing was given to Jacob in answer to the importunity of prayer ; and in commemoration of so extraordinary an event, his name was changed to Israel, i. e. "he who prevails with God." In this significant transaction there was a palpable reference to the spiritual blessings which were to be bestowed on millions of the human race, through the merits of the Redeemer, in answer to sincere and fervent prayer.

SECTION V.

THE HISTORY OF JOSEPH.

NAME some of the domestic afflictions of Jacob.

The high and honourable station which Jacob occupied in the favour of God, did not exempt him from the severest domestic calamities. The chastity of his daughter was violated by the son of the prince of Shechem ; two of his sons, Simeon and Levi, avenged the outrage by the treacherous slaughter of the male inhabitants of the city, and by the sale of the remainder for slaves ; Reuben and Judah also dishonoured themselves by incestuous pollution ; Rachel too died in giving birth to a son. In rebellion against the Providence of God, she had said, "Give me children, or I die ;" her request was granted, and the birth of her second son involved her own dissolution. The venerable Isaac soon followed her to the grave, and was delivered by the friendly hand of death from the burden of a hundred and four score years. A. C. 1718.

What was the number of the sons of Jacob ?

At the death of his father, Jacob saw himself surrounded with twelve sons, the paternal representatives of the twelve tribes into which the Israelites were afterwards divided, and thus already beheld the rudi-

ments of a great and powerful nation. The promises of God were now on the verge of fulfilment by a train of providential interpositions, the most remarkable that ever excited the attention or admiration of man.

Give a summary of the history of the exaltation of Joseph to the government of Egypt.

Forgetting that parental partiality had been the means of expelling him from the house of his father, and of endangering his life by arousing the animosity of his brother, Jacob loved his son Joseph beyond all the rest of his children, and took a pleasure and a pride in seeing him attired in a dress of unwonted gaiety and splendour. The envy and hatred of his brethren were excited; and when Joseph had related two dreams in which the produce of the field and the luminaries of heaven were made to attest his future superiority over all the members of his family, they formed the murderous resolution of hurrying him to a premature grave. An opportunity soon offered for the execution of their sanguinary design. Unmoved by his youth, by his beauty, by his tears, they were about to leave him in a pit to perish of hunger and thirst, or to be devoured by wild beasts, when a company of Arabian merchants appeared, and they instantly resolved to avoid the guilt of fratricide, and yet to deliver themselves from the detested presence of their brother, by selling him to the passengers as a slave. The bargain was soon concluded, Joseph was carried as a bondsman into Egypt, and his unhappy father, imposed upon by a fabricated story of his death, expressed his determination to go down with his son in mourning to the sepulchre. Joseph was sold to Potiphar, an officer of Pharaoh; he repelled with heroic constancy the licentious overtures of his abandoned mistress; with the artful malignity of a disappointed, wicked woman, she charged him with a nefarious attempt upon her chastity; the accusation was credited, and Joseph was thrown into prison. But the same sagacity and prudence which he had already exemplified, again procured him friends. For it must not be forgotten, that the mental qualifications of this devoted

young man were most extraordinary ; and it was his genius, as well as his amiable temper and personal beauty, which obtained for him the distinguished affection of his father. It is said that Jacob loved Joseph because he was "the son of his old age." This is not strictly correct, for both Zebulun and Benjamin were born after Joseph. Some critics would render the phrase "son of old age," by *son*, i. e. *disciple of elders*, alluding to genius, penetration, and knowledge beyond his years. Justin says that the envy of his brethren was excited by his superior wit, and therefore they sold him for a slave. These qualifications he displayed in his prison, and he was preeminently blessed by the providence of God ; the keeper committed all his affairs into his hands ; two of the officers of the royal palace were incarcerated with him ; he interpreted their dreams, and the events which he foretold came literally to pass ; one of the officers was executed, and the other was restored to the favour of his prince. Two years afterwards, Pharaoh had two dreams which evidently referred to the state of his kingdom. Seven cattle, robust and comely, came up from the Nile ; seven others, lean and miserable, followed them and devoured them. Seven ears of corn, full and good, grew upon one stem ; seven thin and blasted ones came after them, and devoured them. In vain the Egyptian magicians endeavoured to interpret these significant visions, and to allay the anxiety of the king. Then the liberated officer remembered Joseph ; his name was mentioned ; the Hebrew stranger was brought before the throne ; his prediction, from the the royal dreams, of seven years of superabundant plenty, to be followed by seven years of unprecedented famine, recommended itself to the understanding of the king ; and when the prudent advice was given, to lay up a fifth part of the national produce in the years of abundance, to provide for the necessities of the subsequent period of destitution, and the appointment of some prudent man to regulate the resources of the kingdom with this great object constantly in view, Pharaoh and his court instantly concluded, that the person who had suggested the proposition, was the best capacitated for its execution ; and at thirty years of age, the outcast, the slave, the reputed criminal,

was elevated to the sole administration of one of the most potent and opulent monarchies in the world. The most exalted honours were heaped upon him; the royal signet was put upon his hand; arrayed in splendid robes, he rode in the second chariot in the kingdom; proclamation was made, that the most lowly homage should be offered to his person; he was designated by a name expressive of wisdom and penetration—(Zaphnath-Paaneah, a revealer of secret things) a noble bride was given to him; and, with authority inferior only to that of the king, he conducted with equal prudence and vigour his heaven-taught plan to meet the anticipated emergency, and to save a whole population from ruin. During the seven years of plenty, his exertions were incessant; and when the time of famine commenced, his prudent distribution of the immense stores he had collected, alleviated the pressure of that dreadful evil, which, but for his vigilance and care, would have involved Egypt in national destruction.

How was Joseph restored to his father ?

The horrors of the famine were not confined to Egypt, its desolations extended to surrounding countries, and at length to the land of Canaan. Jacob, having heard that corn was to be bought in Egypt, sent ten of his sons to procure the necessary supply, and Benjamin alone remained with his father. The brothers arrived in Egypt; they repaired to Joseph; they were admitted to his presence, and they were instantly known to him; though in the splendid prince they saw surrounded with almost regal splendour, they did not recognize the object of their former jealousy and detestation. Joseph affected astonishment at their appearance and history; he accused them of sustaining the despicable character of spies; they attempted to justify themselves from so unexpected an accusation, by asserting that they were the sons of one father, that they had left a younger brother at home, and that another had been numbered with the dead. Joseph however affected incredulity, and he commanded Shmeon to be bound and retained as a hostage, while the rest returned to bring back their younger brother, and thus to prove the truth of their story. When

they arrived in the presence of their father, and related the hard condition which had been imposed upon them by the Egyptian governor, he positively refused to allow Benjamin to be taken from his sight; nor would he consent to the request, nor trust the solemn asseverations, of his sons, until he found his family again on the brink of starvation.

To describe the meeting of Joseph with Benjamin, the affecting scene which was exhibited when he discovered himself to his brethren, and the joy of the venerable patriarch, when he once more received to his embrace the child of his tenderest affections, is as unnecessary for the purposes of this history as it is impossible. The spirit and beauty of the inspired narrative would evaporate and be tarnished in the attempt, and the fascination which attaches to the matchless history would be lost in the transmutation of the language.

What was the consequence of the restoration of Joseph to his father?

The result of the restoration of Joseph to his father and brothers, was the migration of the whole family of Jacob into the land of Egypt. Prior A. C. 1796. to the departure of the Patriarch from Canaan, he performed a special act of worship at Beersheba, because the change in the residence of his family required the peculiar protection of God, and especially because the covenant which was made with him and his fathers having respect to the inheritance of Canaan, it was necessary, in departing from that country, to refer to the divine direction, and to plead the fulfilment of the divine promise. In accordance with this representation, God repeated his assurances upon this important subject, he solemnly promised the increase of the posterity of Jacob into a great nation in Egypt, and the certainty of their deliverance and return by the special interposition of his providence and power.

What was the number of the family of Jacob at their migration into Egypt, and in what part of the kingdom were they settled?

The family of the Patriarch consisted of seventy persons when they arrived in Egypt, and they were

immediately stationed in the land of Goshen, where they resided distinct from the native population of the country. Shepherds were an abomination to the Egyptians, because they vividly retained in their recollection the horrible devastations and cruelties of a pastoral Asiatic tribe which burst in upon their country, polluted their altars, murdered their priests, and through the reigns of six successive monarchs, indulged in the wildest excesses of ferocious and tyrannical barbarity. The aversion of the Egyptians against the shepherds, has also been accounted for by the fact, that the latter were accustomed to make those animals articles of food, which the Egyptians worshipped as Deities. Goshen was admirably calculated for the residence of the Hebrews ; it was the frontier province of the kingdom next to Canaan ; and the prodigious fertility of its pastures, afforded ample supplies for their numerous flocks and herds. Their reception in Egypt was highly honourable, and accorded with the national obligations to the wisdom and vigour of the administration of Joseph. The venerable Israel was presented before the throne of Pharaoh ; some of his family were appointed to pastoral offices under the king ; and supplies were afforded with royal munificence to the numerous persons composing his retinue, notwithstanding the ravages of the famine, and the prejudices of the people.

How were the sons of Joseph rendered the heads of tribes?

When seventeen years had rolled away, in which the family of Jacob wonderfully increased in numbers and in wealth, he felt that the termination of his eventful life was at hand. Joseph repaired to his dying father, with his sons Manasseh and Ephraim. The patriarch recapitulated the glorious promises and the innumerable mercies of his God ; he gave to Manasseh and to Ephraim a station in his family corresponding with that of his own sons, thus constituting them the legitimate heads of tribes ; and, directed by a divine influence, he gave to Ephraim the younger a superior blessing to that of Manasseh the elder. He then collected his sons, and gave them a sublime and splendid description of the destiny of their descendants—a de-

scription which to the very letter was fulfilled in the subsequent ages of the world.

For what was the dying prophecy of Jacob memorable?

The dying prophecy of Jacob is principally memorable for one particular prediction, which has not only a momentous reference to the vital interests of the human race, but which furnishes a principle of peculiar importance in the history of the Jews. This prediction is contained in the description of the destiny and glory of the tribe of Judah. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." It neither accords with the limits of this work, nor does it belong to the province of an historian, to present any professed criticism upon such a passage as this. It is sufficient to observe, that the original meaning of the word Shiloh, in this passage is, "He whose right it is;" and the import of the declaration is "The legislative and executive authority shall not depart from Judah, until he shall come to whom the sovereignty rightfully belongs, and to him shall the homage of the people be rendered." The best of the Targumists thus expresses its signification, "There shall never be wanting a ruler out of the house of Judah, nor a chief judge out of her sons, until Messiah shall come, to whom the kingdom belongs, and the nations shall hear and obey him." This prediction then asserted that from the tribe of Judah this great personage should come; that until his appearance the independence of that particular tribe should not be permanently lost; but that subsequently to his advent, its glory might be eclipsed, the sceptre be wrested from its grasp, and its preeminence disappear for ever. How far this representation of this prophecy accords with the events which have occurred in the history of the Jews, the following narrations of this volume will sufficiently prove.

Mention the deaths of Jacob and Joseph.

When he had concluded his last instructions to his lamenting children, when he had thus accomplished the will of God and finished his eventful course, Israel "gathered up his feet into the bed, and yielded up the

ghost, and was gathered unto his people." His command to be interred in the cave of Macpelah the burying-place of his fathers, was obeyed by his children. A magnificent cavalcade surrounded the remains of the patriarch, and "the servants of Pharaoh, and the elders of his house, and all the elders of the land of Egypt, with their chariots and their horsemen, an exceeding great company," conveyed him to his paternal grave. Almost sixty years Joseph survived his father, and he died with an exclamation of confidence upon his lips, that his family would return from Egypt a great and powerful nation according to the promises of God. His body was embalmed, and was sacredly preserved by his kindred, until their conquering entrance into Canaan enabled them to place it in the promised land.

What was the condition of the Israelites after the death of Joseph?

From the time of the death of Joseph, the Israelites begin to appear as a distinct and increasing nation; and instead of having to record the actions of mere individuals, and the migrations of a single pastoral family, the historian will be called to describe a series of national revolutions, beyond all comparison, the most interesting and sublime that ever arrested the attention, or demanded the investigation, of the human mind.

CHAPTER III.

FROM THE SLAVERY IN EGYPT TO THE GIVING OF
THE LAW.

SECTION I.

THE ISRAELITES IN EGYPT.

DID the Children of Israel increase in the land of Egypt?

THE children of Israel, in the favourable circumstances in which they were permitted to flourish in the land of Goshen, soon multiplied so prodigiously, that the whole province was filled with their numbers. Without fully acceding to the representations of the Jewish, and of some Christian, writers, who have considered their rapid increase as the immediate consequence of miraculous agency, it is certain that it was in a great measure to be attributed to the peculiar blessing of God.

What was the conduct of the Egyptians to the Israelites?

The Egyptians soon became alarmed at the growing greatness of a people, whose actions showed that they were capable of formidable enterprise, and endowed with resolute valour. An inroad of the children of Ephraim upon the inhabitants of Gath, mentioned by the author of the book of Chronicles, though it was unsuccessful, proves that the Israelites were not destitute of martial energy. When a sovereign ascended the throne, who was insensible to the debt of gratitude his subjects owed to the posterity of Joseph, the Israelites began to feel the full effects of the jealousy and animosity of their neighbours. Apprehending that upon any invasion of their country, which past

events had demonstrated to be neither impossible nor unlikely, the Hebrews, uniting with their enemies, might soon annihilate their independence and subvert their civil institutions, the Egyptians, with a barbarous policy, determined, by imposing upon them the burdens of a grinding and intolerable slavery, to prevent the further increase of their numbers, and to reduce them to a condition at once miserable and impotent. The religion of the Israelites, so directly opposed to the degrading idolatry and monstrous superstitions of the Egyptians, their industrious attention to their flocks and herds, which constituted their wealth, and which had no doubt increased in a corresponding ratio with the numbers of the people, and that union among themselves, which would necessarily arise from the nature of their institutions and the fact of their common relationship, would all combine to exasperate the hatred and the fears of their enemies, and consequently to aggravate the virulence of their persecution.

What became the condition of the Israelites in Egypt ?

The Hebrews were reduced to a state of slavery the most frightful described in the annals of the world. Men, who united the double offices of taskmasters and tax-gatherers, were placed over them to harass them by ruinous extortion, and to weary them with oppressive labour. Pithom and Raamses, treasure cities, they were compelled to erect for the use of Pharaoh. "They were employed," says the Jewish historian, "in draining rivers and directing their courses into new channels ; walling towns ; throwing up embankments to repel inundations, and forming dykes ; nay even in erecting fantastic and useless pyramids, forcing them to acquire the knowledge of various painful and pernicious occupations, and condemning them to a life of continual labour." Another ancient author also states, that they were compelled to wear a distinctive dress, no doubt as a badge of degradation and infamy. But the malignity of men could not frustrate the purposes of God. "The more they afflicted them, the more they multiplied and grew, so that the Egyptians were grieved because of the children of Israel." They redoubled their barbarous impositions upon their victims ; they made them perform every menial and mi-

serable service which was appropriated to the lowest and most despised cast of the population, "so that their lives were made bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve, was with rigour."

How the Egyptian despot could make this tyrannical exertion of his power consistent with his views of justice, it is unnecessary to inquire. At the same time it is not to be forgotten, that during the seven years' famine, the Egyptians were reduced into a state of complete vassalage to their monarch; and a fifth part of the produce of the whole country was paid into the hands of his officers. (Gen. xlvii. 13, &c.) And it is not improbable, that Pharaoh imagined that he had a feasible right to the servitude of the Israelites, because they had been originally supported and preserved, in the time of famine, by the liberality of his predecessor. That the Israelites were considered as slaves, properly so called, is very evident from the language of Moses. (Deut. v. 21.—xv. 15.)

Mention a barbarous enactment of the king of Egypt against the Israelites.

When all the barbarities of the Egyptians were found to be insufficient to accomplish the nefarious purpose of their government, Pharaoh sent for two Hebrew midwives, no doubt as representatives or principals of the rest, and commanded them, when they attended upon the Hebrew women, to murder all the male children as soon as they were born. But these females recognized a higher duty than obedience to the mandate of an earthly despot; they served the King of Kings, and they could not obey those bloody decrees, which would have prevented the fulfilment of the divine promises, and effected the ultimate extirpation of their race. When Pharaoh found how they recoiled from the execution of his sanguinary command, when he perceived that still the people "multiplied and waxed very mighty," he ordered that every male child which was born should be cast into the river Nile; and it appears, that if the parents, terrified by his threatenings, did not become the executioners of their own children, his subjects were intitled to tear the

devoted infants from the bosom of maternal affection, and to hurl them into a watery grave.

Describe the parentage and preservation of Moses.

Amidst these horrors of cruelty and slaughter, the great deliverer and legislator of the persecuted Israelites was born. The celebrated Moses was
 A. C. 1571. the son of Amram, the grandson of Levi, by Jochebed of the same family. The loveliness of the child so endeared it to the affections of its parents, that for three months they successfully concealed its existence. But the vigilance of the myrmidons of Pharaoh soon proved that it was impossible to avoid detection, and the helpless infant, in an ark of bulrushes covered with pitch, was committed to the waters of the Nile. Amram had already two children prior to the birth of Moses, Miriam a daughter, and Aaron a son. Miriam, yet a child, was appointed by her anxious parents to watch the fate of her infant brother on the stream. Wonderful was the providence of God. The daughter of the king with her attending ladies were passing by; their curiosity was excited by perceiving a remarkable object among the flags which grew on the banks of the river; the little ark was brought before the princess; the beauty of the child, its helplessness, its danger, and its tears, excited an affectionate interest in its favour; and although it was instantly known to be a Hebrew child, the pride of her rank, and the prejudices of her country, did not prevent the daughter of the despot from taking it to her bosom. Miriam beheld the scene; she approached; she offered to bring a nurse to take care of the child; her proposition was accepted; and the mother of Moses, under an assumed character, embraced the son of her love, and no doubt directed the first efforts of his faculties to the knowledge and the service of the living God.

What account is given by Josephus of the early life of Moses?

The account which Josephus gives of the early life of Moses is interesting, and also probably founded in fact. He states that his childish amusements were calculated to give instruction, that his actions were accompanied with singular grace, and that at three

years of age, the beauty of his person excited universal admiration. Thermutis, for so Josephus calls the daughter of Pharaoh, introduced him to the king as her adopted child, and as worthy to succeed him upon the throne. The king received him with kindness, and to please him, took the crown from his head and placed it upon that of the child ; but Moses threw it upon the ground, and trampled upon it. This ominous circumstance so alarmed the royal attendants, that one of the scribes declared it to be necessary that the boy should instantly be destroyed ; but the king derided their apprehensions, and permitted the princess to give to Moses a liberal education. A war broke out between the Egyptians and the Ethiopians ; the Egyptians were defeated, and the Ethiopians subdued the whole country as far as Memphis. The priests and oracles recommended that Moses should be placed at the head of the Egyptian army. The country through which he had to march was infested, and almost rendered impassable by a prodigious multitude of venomous reptiles and serpents ; but Moses destroyed them by letting loose upon them numbers of the bird called Ibis, which is their mortal enemy ; he then defeated the Ethiopians and formed the siege of their metropolis. Tharbis, the daughter of the Ethiopian monarch, saw him from the walls, and immediately her affections were gained by his gallant bearing and manly beauty ; her hand was tendered to him with the offer of peace ; Moses accepted the overture ; the war was concluded, and he returned in triumph to the capital of Egypt. But the Egyptians became jealous of his greatness, and he was compelled to flee into the desert to save his life.

Proceed with the history of Moses and give an account of the cause of his retirement from Egypt.

Whether this, and other traditional accounts of Moses be fabulous or true, it is certain that he became "learned in all the wisdom of the Egyptians, and was mighty in words and deeds"—that he had the opportunity of rising to the highest elevation of opulence and honour under the auspices of Pharaoh—and that he was prepared by his acquisitions in the sciences of the times, as well by his personal and mental endow-

ments, for the momentous offices he was to sustain, as the deliverer, the director, and the legislator of the Jews. But not all the kindness of his royal protectors and patrons, not all his proficiency in Egyptian learning, not all the splendid prospects which expanded before him, not all the pageantry of idolatry with which he was surrounded, could either seduce him from his fidelity to the God of his fathers, or render him insensible to the wrongs of his enslaved and suffering brethren. Beholding on one occasion an Egyptian, probably one of the official agents of Pharaoh's oppression, treating one of the wretched Hebrew bondsmen with the grossest indignity and brutality, his anger became incontrollable; he killed the Egyptian on the spot, and buried his carcass in the sand. But the Hebrew whose injuries he had avenged, betrayed the secret; and when Moses shortly afterwards was endeavouring to reconcile two of his countrymen, who were quarrelling, one of them resented his friendly interposition with the taunt, "Who made thee a prince and a judge over us? intendest thou to kill me as thou killedst the Egyptian?" Moses thus discovered that he had been betrayed; and knowing that he had perpetrated a deed which the Egyptians regarded as an unpardonable and enormous crime, and that the powerful protection which had hitherto been extended over him could not save him from the universal indignation which would infallibly be excited, he fled from Egypt and sought a refuge in the land of Midian. Thus he appeared to be totally excluded from the scene of action; and if he had already cherished any hopes of effecting the emancipation of his brethren, they seemed to be blasted for ever. Upon his arrival in Midian, his bravery introduced him to the notice of Raguel, the priest or prince of the country; and he married Zipporah one of the daughters of that personage, whose affections no doubt had been gained by the magnanimity, gallantry, and spirit of his conduct. Here, during the long period of forty years, he forgot the pageantry of a court in the occupation of a shepherd; in his moments of solitude, and under the immediate influence of the Holy Spirit, he probably composed that sublime, affecting, and instructive part of the

Sacred Canon, the book of Job ; and was increasingly prepared, by continual and elevated communion with his God, for the high station which he was to occupy, as the deliverer of his suffering brethren, and their leader to the promised land.

SECTION II.

THE COMMISSION OF MOSES.

WAS it requisite that Moses should receive a divine commission to be the deliverer of his brethren ?

At length the great crisis in the life of Moses arrived, and he was exalted at once to the most important and distinguished office which has ever been sustained by any of the children of men. It was evidently necessary, in the commencement of a dispensation, involving not only the manumission of the Israelites from their slavery, but a new development of the divine will, and a new institution of divine ordinances, that a commission should be given immediately from God, accompanied with those direct and palpable sanctions of his own authority, which would proclaim its intrinsic genuineness, and demand unhesitating and universal obedience. Moses was to appear in a two-fold character, as the deliverer of his brethren, and as a teacher sent from God ; and it was plainly requisite, that in the assumption of both these offices, he should be borne out by those ample confirmatory credentials, which would satisfactorily prove to the people who were the more immediate objects of his mission, the truth and the divinity of his pretensions.

Where was this divine commission given to Moses ?

In the pursuit of his pastoral avocations, Moses had conducted his flocks to the vicinity of Horeb, a mountain in Arabia Petræa, immediately to the east of Sinai, and, in fact, forming a part of the same ridge with that celebrated hill. His attention was arrested by the extraordinary phenomenon of a bush, enveloped in flames, and yet unconsumed. When he drew near

to investigate the cause of this strange circumstance, he heard his name pronounced by the awful voice of Jehovah, and he was commanded to reverence the place which the presence of the Eternal had rendered Holy. The commission which was then given to him was very remarkable.

What was the commission given to Moses?

The commission given to Moses was to return into Egypt, to collect the elders of the people, to declare to them the purposes of God, to demand liberation from Pharaoh, and to superintend the march of the Israelites to the country which was to be the scene of their victory, prosperity, grandeur, decline, and ruin.

How was this commission warranted and authenticated?

The warrant which was given to Moses was the divine incommunicable name. Calling to mind the treachery of the Hebrews who had betrayed him immediately before his departure from Egypt, Moses expressed his fears of the reception he might meet with from his brethren; "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name?—what shall I say unto them?" God immediately gave his incommunicable name, "I am that I am: and thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Without entering upon a theological discussion of this memorable declaration, it is evident that the annunciation intended something extraordinary. The importance which God himself attached to it shortly afterwards renders this palpably apparent; "God spake unto Moses, and said, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known unto them." It is not intended by this affirmation, that the patriarchs were ignorant of the self-existence and eternity of God, but that they had not been made acquainted with that name by which these glorious attributes of the divine nature are designated with such simple

and unrivalled sublimity. What then could have been the reason of such an annunciation to Moses at that particular time ; no doubt to show that the emancipation of the Jews from their slavery, involved ulterior results of so much consequence to the human race, and so preeminent a manifestation of the divine glory, that the very existence of God guaranteed their full development and final accomplishment. That it was worthy of the Deity to make such an annunciation at such a time, and in such a connexion, will immediately be acknowledged, when the principle so often stated in the preceding pages is again recollected, that all the divine dispensations relative to the Israelites, were preparatory to the incarnation, the sufferings, the atoning sacrifice, and glorious triumphs of the illustrious Messiah.

What have been the sentiments of the Jews relative to the name which God gave of himself to Moses ?

Josephus says, that it was never known until God told it to Moses, and that he himself durst not mention it. The Jews, to this day believe, that he who pronounces this name causes heaven and earth to tremble, and inspires the very angels with terror. They conceive that, in some mysterious sense, this name is the original fountain of blessings, the medium by which the mercies of God are conveyed to men. It is superior, in their estimation, to all the other names of God, which are ranged round it, like officers and soldiers round their general, from which they receive their orders, and which they are bound to obey. They further believe that one great reason why their addresses to God are at this day unavailing, is their ignorance of the true pronunciation of this name ; and they affirm that Moses performed his wonderful miracles by the virtue of it engraven upon his miraculous rod. It is a remarkable circumstance, that the Egyptians had a temple upon which the words were inscribed, "Thou art ;" and in the golden verses of Pythagoras, reference is made to an oath by "Him who has the four letters."

What was the conduct of Moses immediately after his commission was given to him ?

The conduct of Moses after he had received his di-

vine commission, deserves the consideration of the reader. He seems to have recoiled from the arduous responsibility it involved. And this reluctance continued even after a double miracle had been wrought, to animate his confidence, and dispel his fears. The rod which he held in his hand was changed into a serpent, and then brought back again to its pristine state. His hand was covered with leprosy, and then in a moment restored. These signs too he was himself empowered to perform before the children of Israel, to convince them that he was the messenger of God ; and he was informed, that if these wonders were insufficient to prove to them the divinity of his mission, he should be enabled to take the waters of the Nile and to change them into blood. Still Moses hesitated, and it was not until he had been brought to tremble before the anger of Jehovah, and the assistance of Aaron's fluent eloquence was promised to supply the deficiencies of his utterance, that he bade farewell to the land of Midian, and with his wife and children commenced his journey to Egypt. Aaron by divine direction met him upon his way, and together they arrived upon the scene of their trials and their triumphs. A. C. 1491. They proclaimed to the people the commandment of God, they performed the miraculous signs, and the multitude believed.

What was the character of Aaron ?

Aaron, the coadjutor of Moses was his elder brother ; and though he is mentioned by the inspired writer as the assistant of Moses, he was in some respects his superior. He was not only endowed with a powerful eloquence, but he was divinely inspired. The very fact of his being able to command the time and to defray the expense of a journey from Egypt to Horeb, proves that he was elevated above the most menial and wretched stage of Hebrew bondage ; and although neither Aaron nor his brother could have any hereditary pretensions to preeminent authority, it is certain that they were persons, from some unknown cause, of considerable importance and influence among the Israelites.

SECTION III.

MOSES AND AARON BEFORE PHARAOH.

What circumstances attended the application of Moses and Aaron to Pharaoh?

IN obedience to the command of God, Moses and Aaron soon appeared before the throne of Pharaoh. Undismayed by the pomp, the pride, the power of the haughty despot, they abruptly declared the will of the Lord God of Israel, that his people should go into the wilderness to celebrate a solemn festival. The arrogant monarch, considering, perhaps, the miserable condition of the people, as indicative of the power of their asserted divine patron, instantly cried with insolent contempt, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." And then to punish the people for the boldness of their advocates, he fearfully aggravated their wretchedness, and cast the last ingredient of bitterness into the overflowing cup of their woe. With the courage inspired by despair, they rushed into the presence of the king; they represented their intolerable misery; they petitioned for some alleviation of their burdens; but the ear of tyranny was deaf to the cries of suffering humanity; the brutal sovereign added insult to cruelty, and dismissed them with barbarous irony from his presence. In the rage of their disappointment, in the phrenzy of their anguish, they loaded Moses and Aaron with the bitterest invectives. Moses again desponded, he spread his affliction before his God, he was animated with the gracious reiteration of the divine promise, he was assured that the groaning of his enslaved brethren had been heard, and that their glorious deliverance was at hand. But he found it impossible to rouse the people from the sullen recklessness of their despair; accompanied by Aaron he therefore went again before Pharaoh, to convince him, by miraculous signs, that they acted by no impulse of their own, and that the God whom they served was able to deliver them out of his hand.

When Pharaoh again sternly refused to permit the journey of the people into the wilderness, Aaron cast down his rod before him, and it was turned into a serpent. Pharaoh regarded the wonderful event as an ingenious trick of jugglery, he sent for his magicians, they cast their rods before him, the same transformation in each individual instance occurred, and no doubt they were ready to laugh the representatives of the Hebrews to scorn. But the rod of Aaron, in its serpent state, swallowed all the rest, and the impiety and infidelity of the Egyptians were confounded. The king however, was insensible to conviction, and he determined still to retain the Israelites in bondage.

The discussion of the question by what power or influence did the magicians achieve the transformation just related, is foreign to this work. The language of the sacred historian is so positive, that there is no doubt that they literally effected what is related of them. They are stated to have imitated exactly the actions of Moses, until the plague of the lice was inflicted, when they were constrained to own the finger of God. In questions of doubtful disputation, Revelation rather checks and represses inquiry, than promises or lends her aid. It is sufficient then for our purpose to say, that of whatever nature were the incantations of the Egyptian magicians and their effects, the God of truth, by the hand of Moses and Aaron, put his infinite superiority beyond the possibility of doubt. God permitted the operations of the magicians in these instances to be successful, to render the more signal their ultimate confusion and disgrace. The apostle Paul speaks of two persons who seem to have been the principal actors in this extraordinary scene, Jannes and Jambres. (2 Tim. iii. 8.) The Jews have various traditions relative to the same persons under different names, and state that they were drowned in the passage of the Red Sea with the Egyptian army.

What were the plagues inflicted upon the Egyptians to induce them to suffer the Israelites to depart from their country?

The first?

When Pharaoh and his retinue stood on the banks of the river Nile, the glory of Egypt, its most splendid

ornament, and the great source of its fertility, Aaron stretched out his rod, and instead of the refreshing, fertilizing, and healthy stream whose periodical inundations appeared to render the country independent of the showers of heaven for its fruitfulness, and the object of ignorant adoration to the vast population which dwelt by its verdant shores, there ran a putrid, frightful deluge of blood—a fluid abominable and loathsome to the Egyptians, destroying the finny tribes which had previously sported upon the glassy tide, and infecting the very atmosphere with pestilence and corruption. And the magicians too, carried away by the diabolical influence of their accursed art, not only violated the principles of their own brutalizing superstition, but endeavoured to extend the dreadful calamity by changing every stream of water into blood. But although the unnatural and fearful transformation continued seven days, still the heart of Pharaoh was hardened, and he would not let the people go.

The second?

The mysterious rod was waved over the waters; and myriads of loathsome frogs crawled over the highways and the fields, the domestic residences, and secret apartments of the Egyptians—gorgeous palaces, the abodes of luxury and power, were contaminated by the noisome intrusion—the tables, the seats, the culinary utensils, and the very beds, were filled with the detestable reptiles; and the mad magicians, instead of exerting their skill to diminish, insanely endeavoured to increase, the evil. Again they succeeded. Then the king seemed to relent, he promised to accede to the demand of Moses and Aaron, and on the morrow the people were to commence their march. But when the plague was stayed, and Pharaoh “saw that there was respite,” he again hardened himself against God, and resolved still to perpetuate the slavery of the Israelites.

The third?

The dust of the land was changed into lice, and the disgusting insects covered every place and every person. Again the magicians attempted to increase the plague, and by their incantations to add to the num-

ber of the crawling vermin ; but here their power, from whatever source it was derived, failed them, and they were compelled at once to confess the futility of their arts of sorcery, and the miraculous interposition of God.

The fourth ?

The atmosphere was darkened by clouds of winged insects which corrupted the land which they covered, and produced excruciating anguish by their sting. A striking distinction was now made between the Israelites and the Egyptians. Goshen was free from the plague, while all Egypt was cursed by its prevalence, to furnish to the Egyptians a never-to-be-forgotten demonstration of the happiness enjoyed beneath the protecting providence of the God of Abraham, and of the inevitable destruction and misery of his foes.

The fifth and sixth ?

By a raging disease among the cattle, the flocks of the Egyptians were destroyed, while the herds of the Israelites were untouched by the calamity. Then the persons of the unhappy subjects of Pharaoh, from the king on the throne, through all classes of people, without distinction of age, of rank, or of sex, were afflicted with grievous and disgusting sores ; and the very magicians found that their infernal arts could not save them from the general evil. Yet all this suffering and devastation did not affect the heart of the infatuated monarch.

The seventh ?

Then the serene atmosphere, the cloudless sky, which almost constantly prevail in Egypt, were overcast with the gloom of the gathering tempest ; the thunder rolled ; the lightning flashed along the ground ; floods of water, and a storm of hail descended ; all who were exposed to the fury of the tempest perished ; the trees were levelled with the dust ; the waving corn was blasted ; so terrible was the ruin, that even the obstinacy of Pharaoh was subdued, and he interceded with Moses for the cessation of the calamity. But when the rain, the hail, and the thunder ceased, he again rebelled against the God of Israel.

The eighth.

Locusts were threatened to destroy all the verdure that remained after the thunder and hail; and then some of the counsellors of Pharaoh, deploring the dreadful state of the country, intreated his consent to the departure of the Israelites; he acquiesced in their representations; and when Moses and Aaron appeared before him, he told them that the men of the Hebrews might depart. But when they insisted that their wives, their children, and their cattle were to accompany them, the king became so exasperated, that he commanded them to be driven with ignominy from his presence. A strong wind brought the locusts; the air was darkened by their numbers; vegetation disappeared; and the verdant valley of the Nile became a desolate and deplorable wilderness. Another reprieve was given to Pharaoh upon his profession of repentance, and the locusts were carried by the wind into the Red Sea.

The ninth?

Unwilling to lose his slaves, Pharaoh still resisted, and appeared to be reckless of the consequences of his crime. The light of the sun was then preternaturally withheld; a tremendous darkness "which might be felt," as though nature itself were dissolving, continued three days and nights; so horrible was the obscurity, that no man could remove from his place, and so universal was the consternation, that Pharaoh consented to the departure of the people. He recalled his permission, and irritated, instead of being humbled, by the judgments inflicted upon him, he threatened Moses with instant death if he appeared before him again. Moses unintimidated by the rage of the despot, proceeded to threaten a last and yet more tremendous punishment upon the subjects of a monarch, who had so long and so impiously disobeyed the commandment of God.

SECTION IV.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

What preparations did the children of Israel make for their departure from Egypt?

PRIOR to the arrival of the last night of their bondage, the Hebrews, who had long laboured for their oppressors without remuneration, were commanded to borrow from the Egyptians jewels and other precious commodities; and such was the general awe which the previous plagues had excited, that their neighbours did not hesitate to comply with their wishes, and to intrust to them the most valuable of their treasures. The period for their deliverance had now arrived, and it was to be commemorated to the latest period of their history by an alteration in the calendar. Instead of reckoning the year from the month Tisri (September) they were for the future to account the month of their deliverance, Abib or Nisau, (corresponding with April,) the commencement of their ecclesiastical year. Every preparation for their departure was made, and they were commanded to hold themselves in readiness for the commencement of their journey.

What typical festival was instituted prior to the departure of the Israelites?

Before their departure from the land of their thraldom, they were to celebrate a festival typical of the glorious events which were to occur in the subsequent periods of their history. The PASSOVER was instituted. A lamb was to be slain, and when roasted with fire, was to be eaten by each family with unleavened bread and bitter herbs. The Israelites were to partake of the feast with every mark of haste, their loins were to be girded, their shoes were to be upon their feet, their staves in their hands, and the blood of the victim was to be sprinkled upon the door-posts of the houses. Precise regulations were

also given for the future celebration of this festival, upon their arrival in Canaan.

What was the moral import of the Passover, and what great fact relative to the history of the Israelites is established by the period of its institution ?

There cannot be a stronger proof of the truth of the assertion, that the whole history of the Jews is to be viewed in its subsidiary connexion with the Mediation of Christ, than the institution of such a festival at such a time. No man can peruse the Sacred Volume with a conviction of its inspiration, without perceiving that although the *immediate* object of the institution of the Passover, was to commemorate the deliverance of the Israelites from their bondage, yet its *ultimate* and its *principal* intention was to typify the oblation of "the Lamb of God, which taketh away the sin of the world." Apostolic language is so clear and so decisive upon this subject, that there can be no dispute about the signification of the institution. "Christ our Passover is sacrificed for us." The terms which were employed, the ceremonies of the festival, the deliverance which was involved in the blood thrown upon the exterior of their houses, so impressive an allusion to *the blood of sprinkling*, the blood of the Son of God, all combine to conduct to the conclusion we have stated, and to show the propriety of considering the dispensations of God to the Jews in their ultimate subordination to the kingdom and offices of the Messiah. The promise that the destroying angel should pass by the houses upon which the blood was sprinkled, was a beautiful representation of the efficacy and influence of that atoning sacrifice, which was afterwards offered upon Calvary.

What was the last plague inflicted upon the Egyptians ?

While the Israelites were engaged in the celebration of the Passover, the Egyptians were involved in horror and despair. Amidst the darkness of midnight, in every house in the land, from the magnificent palace of the monarch, down to the dwelling of the meanest peasant, were heard the shrieks of lamentation, mourning, and woe. By the expiring groans of their first-

born children, the unhappy people were aroused from their slumbers; and by the red lightning, flashing through their casements, they beheld the countenances of the dearest objects of their affection, ghastly in the convulsions of death. Unhappy people! thus doomed to suffer the awful inflictions of the retributive justice of God, and to bear the dreadful punishment of their oppression and cruelty! Unhappy monarch! who while gazing upon the lifeless form of the heir of his empire and his throne, had to accuse his own impiety as the cause of his misery, and to charge himself with being the infatuated murderer of his child!

By what was the calamity of the Egyptians aggravated?

The calamity of the Egyptians was aggravated by contrast with the security of the Hebrews. "When the glory of the Lord," says the Targum of Jonathan, "was revealed in Egypt on the night of the Passover, and when he slew all the first-born of the Egyptians, he rode upon lightning, he surveyed the inmost recesses of our habitations, he stopped behind the wall of our houses, his eyes observed the posts of our doors. He perceived the blood of circumcision, and the blood of the paschal Lamb sprinkled upon us. He viewed his people from the heights of heaven, and saw them eating the Passover roasted with fire; he saw and had compassion upon us; he spared and suffered not the destroying angel to hurt us."

What was the conduct of Pharaoh on this awful occasion?

Alarmed and confounded by this awful visitation, Pharaoh sent at dawn of day to Moses and Aaron, desiring them to depart from the country; and the Egyptians, appalled by such repeated and tremendous calamities, and apprehending that a longer delay would involve them in irretrievable destruction, added their urgent intreaties to their sovereign's command. The Israelites gladly acceded to the request; and under the guidance of providence, they commenced their march to the promised land.

Give a statement of the numbers of the Israelites on their departure from Egypt?

By the inspired historian we are informed, that during the space of rather more than four centuries, the diminutive tribe of seventy persons of the family of Abraham, had increased to a powerful and formidable nation, containing six hundred thousand men capable of bearing arms. Reckoning the usually corresponding number of females, of children, and of the aged, there must have been at least three millions of individuals who mustered at Succoth. The numbers of the Israelites must have multiplied nearly three times in every twenty years. Even in the most favourable circumstances, and in the most rapid state of population, it is extraordinary for a people to *double* in the same space of time. This prodigious increase will appear the more amazing, when it is recollected that it took place in a state of the most oppressive and disheartening slavery, involving the most exorbitant exactions, and the most painful labours—it took place among a dominant people, whose interest it was to discourage such an increase to the utmost of their power—and it took place, notwithstanding the constant operation of a diabolical edict, which doomed all the male children of the Hebrews to death. This wonderful accumulation of people may appear to be incredible. The agency of God however is not to be overlooked; and as the mightiest purposes were to be accomplished by the national increase, the national emancipation, and ultimately by the national establishment of the Hebrews, it is contrary neither to reason nor to religion to suppose, that in this, as well as in innumerable other instances in the history of the Jews, there was the direct interposition and the overruling Providence of God.

How long were the Israelites in Egypt?

The duration of the residence of the Israelites in Egypt, has been the subject of considerable controversy. The words of Moses upon this subject are very remarkable. “It came to pass at the end of the four hundred and thirty years, even the self-same it came to pass, that all the hosts of the Lord went out from the

land of Egypt." The question is, from what time are the four hundred and thirty years to be reckoned? The inquiry is satisfactorily answered by St. Paul. That inspired writer declares "And this I say, that the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul." Four hundred and thirty years after what? The impartation of the promise to Abraham, when he first set out to go into the land of Canaan. (Gen. xii. 3.) The four hundred and thirty years then, mentioned by the inspired historian, must include the patriarchal residence in Canaan, as well as the bondage in Egypt. The authors of the Septuagint translation, had the very same idea of the subject. For they say, "The sojourning of the children of Israel in the land of Canaan and the land of Egypt, was four hundred and thirty years." Archbishop Usher has verified this calculation. Abraham was twenty-five years in Canaan before Isaac was born. When Isaac was sixty years old, Jacob was born. When Jacob stood before Pharaoh in Egypt, he informed that monarch, that he was one hundred and thirty years old. These periods amount to two hundred and fifteen years. Two hundred and fifteen years more, Jacob and his posterity continued in Egypt. The four hundred and thirty years then mentioned by the inspired writers, are thus accurately ascertained.

What ordinance was enjoined upon the Israelites on their departure from Egypt?

When the Israelites were on the eve of departing from Egypt, an ordinance was given to them in connexion with their deliverance. The first-born of the men and of the cattle were to be set apart for sacred purposes. This law was subsequently modified; and instead of the first-born of every family, one tribe was selected from the twelve to conduct the worship of God. This ordinance also imparted a form of words for the use of parents in the instruction of their children in the nature and design of the Passover, to be continued to the latest posterity.

Moses mentions a mixed multitude accompanying the Israelites in their march. These persons might consist, either of marriages between the Israelites and

the Egyptians, or of those, who under the influence either of attachment, or interest, or curiosity, or fear, followed the camp of the sacred host.

SECTION V.

THE PASSAGE OF THE RED SEA.

WHO was the supreme legislator of the Jews?

IN commencing the history of the journey of the Israelites to Canaan, it is requisite to observe, that whatever might have been the influence, the authority, and the office of Moses, God was their supreme legislator and director; that all their proceedings were regulated by Him; and that he alone is to be contemplated, in all their national transactions, as their Ruler and their King. The authority of Moses was only executive, delegated, and dependant; that of God, was sovereign and supreme. There is something both striking and affecting in the recognition of the divine agency by Moses, in the narrative which he has given of the beginning of the march of his brethren to the promised land. "It came to pass, when Pharaoh had let the people go, that God led them." He seems to have inculcated upon the Israelites, that he was merely an instrument in the hands of God, and that his jurisdiction was limited to an agency, of which Jehovah was the efficiency and the origin. To impress this continually upon the recollection of the people, to show them their constant dependance upon the divine care, and the obedience which they ought to render to the divine authority, God was pleased to exhibit a preternatural manifestation of his presence by day and by night, calculated to affect their minds with every emotion of gratitude, reverence, confidence, and love. "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the

cloud by day, nor the pillar of fire by night, from before the people."

What ought the superintendence of God over the affairs of the Israelites to be continually recollected?

It is of importance constantly to bear in mind, the peculiar superintendence of God, because the history of the Israelites is the record of a series of divine interpositions for their protection or their punishment, for their humiliation or their triumph. Any departure from this principle, will introduce into the narrative inextricable inconsistency and confusion. We do not intend either to assert or imply that the history of the Israelites records nothing but miracle—that in their transactions as a nation or as individuals, they were merely passive beneath an external influence—or that in the changes which took place in their condition, in their institutions, in their forms of government, there were no exertions made, and no effects produced, by human skill, and energy, and industry; but it is affirmed, that in the history of the wanderings of the Israelites prior to their arrival in Canaan, there ought to be recognized the constant operations of a special Providence, promoting one great, uniform, and adequate design, and frequently exerting a power altogether miraculous, to accomplish the inscrutable plans of that omnipotent Being, who "led out his people like a flock, by the hands of Moses and Aaron."

What was the way along which the children of Israel were conducted by God?

The first halt of the Israelites was at Succoth, probably the modern Birket el Hadgi, four leagues eastward from Cairo, a place where the Mohammedan pilgrims assemble prior to their departure to Mecca. From Succoth they went to Etham, on the edge of the wilderness. And the wisdom of their great Director was remarkably evinced in the way by which they were guided. In a few days the millions of the Israelites might easily have reached the borders of Canaan. But they had been enervated by their long slavery; in their hesitation to follow Moses when he first declared to them his divine commission, they had evinced their irresolution and timidity; and they were not likely,

either with patience or success, to encounter the shock and the perils of war. The Canaanites too, were numerous and accustomed to battle; their towns were fortified; their troops were disciplined; and it was not probable that an unarmed multitude would be able to desolate their provinces, to dethrone their kings, and exterminate their population. It is said an *unarmed* multitude. For it must be evident that slaves, whose growing numbers had excited the apprehensions of their masters, and who by their oppressions had no doubt been taught to feel the exasperation of despair, would never have been entrusted with weapons by whose use they might instantaneously have burst their fetters, and exchanged situations with their tyrants. God, in the accomplishment of his purposes, generally acts by some instrumentalities; and the valour of the Israelites was to be proved, their principles were to be tried, and the resources of war were to be obtained, during a long delay.—Thus it is stated that “God led them not through the way of the land of the Philistines, although that was near; for God said, lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red Sea.”

To what imminent danger were the Israelites exposed after the commencement of their march?

Pharaoh soon lamented the departure of his slaves. Forgetting the death of his first-born, the calamities of his subjects, and the punishments of God, he determined to pursue, to overtake, to vanquish, and to bring back the Israelites to the bondage from which they had escaped. A formidable armament was prepared; Pharaoh with his chariots and horsemen eagerly followed the Hebrew host, and the catastrophe soon arrived. When the Israelites beheld the flashing arms, the appalling numbers, and the disciplined array of their inveterate enemies; when they perceived that they were not only utterly defenceless, but that they were completely inclosed between the sea on the one hand, and the hostile army on the other; when they thought of the swords of the Egyptians, and the violence of the waves, they forgot the Omnipotence of their hea-

venly Guardian, they tumultuously crowded around Moses, insultingly accused him of trifling with their lives, and tauntingly exclaimed, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?"

Describe the conduct of Moses and the miraculous deliverance of the Israelites.

"Moses endured, as seeing Him who is invisible." He feared God, and he had no other fear. His voice was heard above the tumult of the multitude, "Stand still, and see the salvation of the Lord." Forward rolled the chariots of the Egyptians; and amidst the trampling of the horsemen, and the roar of the advancing battle, they exultingly shouted as they rushed to seize upon their prey. But the divine ANGEL interposed; the cloud which went before the host came behind it, and while it cast a mild and encouraging radiance over the Israelites, dispersing the gloom of the night which had now come on, it appeared to the Egyptians, big with all the horrors of tremendous tempest, giving the fearful prelude of their destruction. Moses, at the divine command held out the sacred rod; a strong East wind arose and violently blew all night; the waters were divided and stood like a wall on either side of the passage which was opened for the Israelites; and by the dawn of the day all was prepared. On dry ground the millions of the Israelites proceeded, and soon the strand of Arabia was gained.

This awful manifestation of the divine protection, did not intimidate the infatuated Egyptians. At the morning watch, they hurried after the disappearing multitude of the Hebrews. They entered upon the way which had so wonderfully been made through the waters; but the flashing fire from the mysterious pillar overwhelmed them with consternation; the chariot wheels could no longer roll; the billows which had hitherto been stationary began to move; an awful agitation superseded the tranquillity of the ocean; panic terror pervaded the mighty army of Pharaoh; and when too late they perceived that the God of Israel was contending against them. They would have fled, but the rod was again held forth; the deluge of the waters, rushing back to their channels, came; one loud

shriek of mortal agony, and all was over. The horse and his rider, the chariot and the warrior it bore, the haughty monarch and the panoplied myriads who obeyed his commands, with all their splendid magnificence of military order and decoration, were laid beneath the bosom of the waves. The breakers as they dashed, cast the corpses on the shore; and the Israelites, taking from the stiffened hands of their enemies, the weapons intended for their destruction, were thus prepared for self-defence against any hostile attack, and for a glorious career of conquest when their wandering in the wilderness had closed. While the awful stillness of the grave gathered over the numerous host of the Egyptians, the whole congregation of the Israelites united in one acclamation of thanksgiving to the Eternal Jehovah, "glorious in holiness, fearful in praises, doing wonders."

This important event requires a few illustrative observations.

What part of the Red Sea was the scene of this surprising miracle?

The first inquiry relates to that particular part of the Red Sea which was thus traversed by the Israelites. It is not improbable that Eusebius was not far from the truth, when from ancient tradition he stated that the Israelites passed at Clysma, which, according to the argument of Bochart, was situated on the site of the Kolsoum of the Arabs. This opinion the celebrated Calmet affirms was also supported by the testimony of several creditable ancient writers. The fact that the arm of the sea in this place is now easily fordable, does not militate against the argument; since the most satisfactory evidence has been adduced, particularly by the Danish traveller Niebuhr, that the waters of the Red Sea have long been retrograding, so that three or four thousand years ago they must, in this very place, have been not only unfordable, but sufficiently deep to have destroyed any number of men venturing to pass them. It seems then not unreasonable to suppose, that the passage of the Israelites and the destruction of the Egyptians were effected across that north-western arm of the Red Sea, which is now usually designated the Gulph of Suez.

Has the deliverance of the Israelites ever been ascribed to the operation of merely natural causes?

The attribution of this wonderful deliverance to merely natural causes, irrespective of the miraculous agency of God, is of considerable antiquity. Artapanus, quoted by Eusebius, says, "that those of Memphis, one of the chief cities of ancient Egypt, affirm that Moses perfectly understood the country, that he had accurately observed the ebbing and flowing of the sea, and took advantage of the retreat of the tide to lead the people over; but they of Heliopolis relate the matter differently, saying, that while the king was pursuing the Israelites, Moses by the command of heaven struck the waters with a rod, upon which they immediately separated, and left a spacious and safe passage for that great multitude; and that the Egyptians, attempting to follow them the same way, were dazzled and confounded by preternatural fires, lost their way, and by the reflux of the sea were overtaken in the midst of the channel, and thus all perished by water or the fire." Without stopping to point out the strong corroboration which the latter part of this quotation gives to the Mosaic narrative, it may be observed that some modern writers, who profess to believe in the authenticity of the Scriptures, but who limit their inspiration, and attempt to explain away many of their facts which attest or imply the miraculous agency of God, follow the example of these inhabitants of Memphis, without their reason and excuse. They were no doubt desirous of maintaining the superiority of their idol deities, and were unwilling that *they* should be proved worthless in their protection, when contrasted with the power and the providence of the God of Israel. But these modern semi-infidels have no such reason for their lucubrations; unless indeed it be supposed, and perhaps the supposition is correct, that they exalt human reason into their idol, and are reluctant to allow its pride to bow before any authority from above.

Prove the fallacy of this attribution.

That God, in performing his mysterious purposes makes use of natural instrumentalities, there is no

doubt nor dispute. In the case under consideration, Moses himself speaks of a strong East wind, which, blowing directly across the waters, would no doubt produce considerable effect. But it is the extreme of absurdity to suppose, that were the tide to fall ever so low, three millions of people could have been conducted across an arm of the sea prior to its return. Or that if Moses were so sagacious as to arrange the march of the Israelites so as to take advantage of the fluctuations of the tides, the Egyptians were not equally acquainted with the actions which might be performed in connexion with phenomena to which they were accustomed. It is inconceivable that a people renowned through the world for their knowledge of nature, should not have been aware of the possibility of such a stratagem on the part of Moses, and that they should not have adopted effectual measures to prevent his success.

Some have attempted to degrade this wonderful interposition of divine omnipotence and mercy on the part of the Israelites, by adverting to what they would designate, parallel events. Thus Josephus, for instance, has thought fit to adduce as a corresponding instance of the retiring of the ocean, that "the same thing happened long after to the Macedonians when they passed through the sea of Pamphylia under the conduct of Alexander, when God thought fit to make use of that people for the destruction of the Persian empire." Whatever was the intention of the Jewish historian in adducing such a circumstance in such a form, the force of his argument is totally destroyed by the lucid narrative of Strabo, who merely states, that Alexander, conducting his army round the base of a hill called Climax, at low water, had so little time for his operation, that the tide returning before his march was finished, he was compelled to wade up to the middle for the rest of his way.

To what is the deliverance of the Israelites ascribed in the Sacred Volume?

The Sacred Volume directly ascribes the salvation of the Israelites to miraculous agency; and to those who profess to bow to its authority, its decision will of course be final. Joshua, the immediate successor

of Moses, and an eye-witness of the event, said to the people after the passage of Jordan, "The Lord your God dried up the waters of Jordan from before you, until ye passed over, as the Lord your God did to the Red Sea, which he dried up from before us until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty." The Psalmist also describes this event in the following terms, "He divided the sea, and caused them to pass through; and he made the waters to stand as an heap."

Are existing traditional corroborations of the Mosaic history of this event of importance?

The traditional corroborations of the Mosaic narrative are of no great consequence. The persuasion existing among the modern Arabs of the occurrence of this great event, who agree in pointing to the same spot as its scene; the tradition of the Ichthyophagi, recorded by Diodorus Siculus; and the opinion of the Heliopolitans before quoted, though evidently bearing upon the subject, are too vague to be satisfactory, and too uncertain to be decisive.

How did Moses celebrate the deliverance of the Israelites?

Of this event Moses has not only been his own narrator, but he has celebrated it in some of the noblest and sublimest strains ever embodied in human language. The antiquity of the song of Moses, composed six hundred and forty-seven years before Homer, is its least praise. The general turn of it is great; the thoughts nobly simple; the style sublime; the expression strong; the pathos sweet; the figures natural and bold. "What a magnificent concert," exclaimed a distinguished author, "filled the shores of the Red Sea after Israel had passed over! The words were adapted to the occasion, the music to the words, the performers to the music. There, Moses leading the bolder, rougher notes of manly voices. Here, Miriam the prophetess, his sister, blending the softer harmony of female strains with the notes of the timbrel in praise of their great Deliverer. Never surely did such music strike the vault of heaven before, and

never shall again, until the song of Moses be closed, with the song of the Lamb !”

SECTION VI.

THE MARCH TO SINAI.

DID the Israelites evince their gratitude to God for their deliverance from the Egyptians ?

THE journey of the Israelites to their national and promised residence had now actually commenced ; their enemies had now been subdued and destroyed ; God had proved that Omnipotence befriended their cause ; and they had every reason to believe, that if they obeyed his commands and maintained their confidence in his providence, he would guide and defend them until they safely arrived at the place of their destination. But they soon began to murmur and rebel ; they evinced the blackest ingratitude for the matchless mercies they had received ; and since God was professedly their leader and their Lord, their sin was aggravated by all the guilt of the most odious treason against the Majesty of heaven. Three days only had elapsed from the destruction of the Egyptians, during which they had been journeying through the wilderness of Shur, when they began to be distressed by the want of water. Arriving at Marah, they found the bitterness of the water precluded the possibility of their refreshing themselves. Instead of addressing their petitions to Him, who “when the poor and needy seek water, and there is none, and their tongue faileth them for thirst,” can cause the cool stream to arise in the midst of the burning desert, they murmured against Moses, and with cowardly inconsistency they again accused him with being the author of their woe. In answer to his prayer, God directed him to the use of a certain wood, which, when cast into the bitter waters, immediately made them palatable and wholesome. Whether this wood was intrinsically medicinal, or corrected the bitterness of the waters by a supernatural efficacy communicated to it by God, it is of no great conse-

quence to determine ; in either case, the hand of mercy is to be recognized, and the care of Providence is to be admired.

Describe the progress of the Israelites and the miraculous provision which was made for their support.

From Marah the children of Israel journeyed to Elim, where they reposed beneath the shade of palm trees, and drank from streams of refreshing water. It is not improbable that the seventy trees referred to in the inspired narrative, are mentioned for an indefinite number of the same ; and it is conjectured that this was the spot pointed out by the ancient Cappadocian geographer, who speaks of a forest and abundance of springs. But the rebellious spirit of the Israelites was incorrigible ; they proved themselves to be a generation of unbelievers, and they provoked to the uttermost their munificent Benefactor. Directed by the miraculous pillar which went before them, they travelled towards the wilderness of Sin ; and when their provisions diminished, their gratitude evaporated, and their confidence failed. And this was not the transgression of a few factious spirits, endeavouring to seduce their companions into sedition, the whole congregation murmured against Moses and Aaron ; and forgetting in a temporary privation, the horrors of their previous slavery, with disgraceful pusillanimity, they longed to return to Egypt for the mere sake of their daily provision. Again their long-suffering God answered their murmurings by mercy, and flesh and bread were promised to them in abundance. In the evening an immense flock of quails, directed by providence in their flight, furnished them with a plentiful repast ; and when the dew had dried away before the morning sun, the ground was covered with innumerable particles of matter, as minute as the hoar frost. This was the bread which they were to eat ; they were commanded to gather it in a regular proportion for each household every morning, no man taking more than his appointed share ; on the sixth day they were to gather a double portion which was to supply the necessities of the Sabbath, and which by divine care was preserved from corruption. A pot of this manna was gathered to be preserved as a memorial

of the wonderful event for the latest posterity. For forty years this inexhaustible supply was continued, and each individual in the vast multitude of the Israelites every day received an Omer, or about three quarts for his share. From A. C. 1491 to A. C. 1451.

What was the manna by which the Israelites were fed ?

The names, "bread of heaven," and "angels food," designate both the character of its origin, and its adaptation for human support ; while the regular constancy and sufficiency of its supply, ought to have excited the gratitude of its recipients to its munificent and merciful donor. A most sensible and creditable modern traveller (Burckhardt) affirmed, that he had satisfactorily ascertained that manna was, and is, a natural production. He declares, that in the valley of Gher, it is still to be found ; that it drops from the sprigs of several trees, but principally from the Gharrab ; and that it is collected by the Arabs, who make cakes of it, and who eat it with butter. They call it, Assal Beyrouk, or honey of Beyrouk. That a substance called manna is found to this day in the East, there is no reason to doubt ; but that it is the same species of production which was eaten by the Israelites, is not equally clear. The substance which the traveller above-mentioned speaks of, dropped from trees, and seems to have been found only in their vicinity. But the manna upon which the children of Israel fed, was found in deserts sandy and scorching, amidst rocks and wildernesses, where there was neither verdure nor water. This is a difference which is not to be overlooked. Whatever the manna may really have been, its communication could only be effected by the miraculous agency of God.

Describe another interposition of God in the behalf of the Israelites.

Scarcely had the exigencies of the children of Israel been obviated by this extraordinary dispensation ; scarcely had it thus been proved to them that they were supplied by a bounty which could never be exhausted, as they were defended by a power which could not be resisted, than again they began to rebel at Rephidim on account of the want of water ; and,

from the language of Moses, it appears, that in their phrenzy they had even offered the indignity of personal violence to the man to whom under God they were indebted for every blessing they had received. Instead however of some heavy judgment being inflicted upon them for these shameful and detestable proceedings, another wonderful exhibition of omnipotent power was made for their relief. Moses was commanded to take the rod of God, to smite the unpromising bosom of a flinty rock, instantly a stream of water gushed out, the thirsty multitude drank and were refreshed. Thus "he clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers."

By what people were the children of Israel assaulted on their journey?

The most imminent peril to which the Israelites had been exposed since they entered upon the wilderness, now excited their alarm. The Amalekites, the descendants of Amalek, grandson of Esau, possessed a considerable tract of country, extending from the confines of Idumea to the eastern shores of the Red Sea. They were a numerous, a powerful, and a very warlike nation, and their hostile operations against the Israelites, whom they probably considered as dangerous intruders upon their territorial possessions, formed the most appalling danger to which the Hebrew people were exposed in the whole of their journey to Canaan.

How were the Amalekites defeated?

Moses immediately prepared for an active defence. The valiant Joshua was commanded to select the bravest of the Israelites and to oppose the malignant marauders; while Moses, attended by Aaron and Hur, a man of influence and authority in the camp, ascended to the summit of a neighbouring mountain with the sacred rod in his hand, to implore the blessing of the God of battles upon the efforts of the army below. The conflict soon became bloody and desperate; the strength of Moses began to fail, and the hands which he had elevated in supplication to fall; Amalek seem-

ed likely to conquer, and dismay was diffused through the ranks of the Israelites. But Aaron and Hur sustained the supplicatory hands of Moses; Joshua and his warriors were encouraged; the Amalekites were broken, were defeated, and were chased with slaughter from the field. A memorial was composed by Moses of the insidious malignity of the Amalekites, that the recollection of their unprovoked assault might ultimately secure their national extirpation; and an altar was reared which received the designation of "Jehovah Nissi, the Lord is my banner," at once the acknowledgment of gratitude to Him whose power had interposed on the behalf of his people, and the pledge of their final triumph through his assistance and blessing.

How was Moses assisted in the government of the Israelites?

When Jethro, the father-in-law of Moses, heard of the victory of the Israelites, he brought Zipporah the wife of the Hebrew legislator, and her two sons to the camp. Important consequences were produced by his visit. Jethro soon perceived that the responsibilities of Moses were so arduous, and that his duties were so numerous and complicated, that it was impossible for him to discharge them without exhausting his corporeal and mental vigour, and perhaps abbreviating his life. Jethro therefore represented to Moses the propriety of confining himself, in the administration of justice, to the highest and most important affairs, and of committing minor matters to the decision of wise men chosen from the body of the people, and with different jurisdictions according to the necessity of the case. This very salutary advice was immediately followed; elders were placed over thousands, and hundreds, and tens; Moses was relieved from a burden too heavy for any man to bear; and the administration of justice was greatly and most advantageously facilitated. Jethro soon afterwards returned to Midian, and the Israelites continued their march to the wilderness of Sinai.

SECTION VII.

THE LAW.

WHERE, and under what circumstances, was the law given to the Israelites ?

THE Israelites arrived at the foot of Sinai, that celebrated mountain, which was to be the scene of one of the most awful and important events which ever took place on the theatre of the globe. Their law was to be given to them immediately from God. They were commanded to purify themselves, and to remain at a defined distance from the mountain, which they were neither to approach nor touch upon pain of death. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God ; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder, and louder, Moses spake, and God answered him by a voice." After a charge had been given to the people, to preserve the most solemn and reverential deportment, and on no account to transgress the line which had been drawn round the mount ; after the priests had been commanded to sanctify themselves that they might not be consumed by the anger of the Lord, Moses received from Jehovah those sacred, moral, civil, and ceremonial institutions which were to be observed and cherished by the Israelites, in every period of their history, until another and a nobler dispensation should be introduced by the Son of God. Upon these institutions it is requisite to make a few observations.

Who was the Author of the institutions of the Mosaic law ?

Of the institutions of the law, GOD WAS THE EXCLUSIVE AUTHOR. These institutions are not to be contemplated as monuments of the wisdom of Moses, but as the injunctions of the authority of God. God was the Sovereign of the Jews ; they were his peculiar people ; by covenant they had engaged to be his subjects ; and he alone could enact the rites of their worship and the laws which, whether as wanderers in the wilderness, or as permanent residents in Canaan, they were to obey. In consequence of this a uniform reference is made in the Sacred Writings to God as the sole Lord and Legislator of the Israelites ; none of the judges, none of the kings presumed to add to, or to alter, or to abrogate, any of his institutions ; and disobedience was equal blasphemy against the character, and treason against the government, of Jehovah.

What was the object of the Mosaic institutions ?

The OBJECT of the giving of the law to the Israelites was as important as it was merciful. At the period when it was imparted, and in fact long before, the knowledge of the true God had almost disappeared from among men. The apostacy which commenced after the flood, soon became universally prevalent. Deities cruel, vindictive, obscene, despicable, or senseless, were every where adored ; every licentious passion, and every vicious propensity of the human heart were gratified without restraint under the license of idolatry ; and fraud, villany, murder, incest, adultery, and unnatural crimes, were not only sanctioned by the example, but even consecrated as parts of the worship, of the heathen gods. In order to prevent this apostacy from becoming irremediable, the Almighty determined to select one nation among whom the principles of the true religion should be preserved. For this purpose the descendants of Abram were multiplied, delivered from slavery, and miraculously preserved ; and Moses was raised up to convey to them from God, such institutions, as would restrain them from completely falling into the idolatry of the nations, and would render them instrumental in preparing the

way for the fulfilment of the promises made to the patriarchs, for the bestowment of the promised BLESSING, the appearance of the great Messiah, who was to abolish for ever the distinctive separation between Jews and Gentiles, to bring all nations into one fold under one Shepherd, and to accomplish the grand design for which Patriarchal, and Levitical, and Christian dispensations were introduced—the salvation of a perishing and fallen world. Thus “the law was a shadow of good things to come,”* “a school-master to bring us unto Christ.”† The reference of the Mosaic institutions to the mediation of the Messiah, ought never to be overlooked; for the establishment of ceremonies and sacrifices, which had no inherent moral efficacy in themselves, could alone be worthy of the divine mind, as they were symbolical of some great events which should involve the reconciliation of God with guilty man, the reunion of heaven and earth.

What did the Mosaic law distinctively contain ?

The Mosaic law, immediately imparted by God, contained a development of the divine perfections. The self-existence, eternity, unity, holiness, justice, truth, mercy, and providence of God were fully stated to the children of Israel. When the name of the Lord was proclaimed to Moses upon the mount, a mysterious voice declared “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and fourth generation.” When Moses was in the first instance sent to the Israelites, the incommunicable name, expressive of self-existence and eternity, was communicated. The recapitulation of the law, commences with the emphatic declaration, “Hear, O Israel: the Lord our God is one Lord:” and prior to its close, the great prophet of the Jews gave to his people the solemn injunction, “Ascribe ye greatness unto our God. He is the rock,

* Heb. x. 1.

† Gal. iii. 24.

his work is perfect :.....a God of truth, and without iniquity, just and right is he." The first commandment of the Decalogue contains a statement of the divine glory, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me." The object of these sublime demonstrations of the attributes of God, is clearly stated, "Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else besides him.....Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else." Thus the Mosaic law promulgated the great principles of true religion, the self-existence, the unity, the perfections, and the Providence of the one great Jehovah, reprobating all false gods, all image worship, all the absurdities and profanations of idolatry. And a system of government was framed which had for its basis the reception of, and steady adherence to, this system of true religion, and establishing many relations which would be in the highest degree irrational, and could never be received, except from a general and thorough reliance on the superintendence of divine providence, controuling the course of nature, and directing every event so as to proportion the prosperity of the Hebrew people, according to their obedience to that law which they received as divine.

Although it is impossible within the limits of this volume, to detail all the laws enacted, and all the rites and offices instituted, by Moses under the authority of God, yet a brief summary of them will be essential to the understanding of many of the subsequent narrations.

What was enjoined by the Decalogue ?

The Decalogue or Ten Commandments, which formed the subject of the first communication of God to Moses, contains an admirable summary of moral duty. It inculcates the adoration of God, it prohibits every species of idolatry, it forbids the irreverent use of the great Creator's name, it inculcates the necessity of divine worship by declaring the sanctity of the Sabbath, it sanctions the principles of filial obedience and all

the duties which arise from domestic relations, it commands the practice of humanity, purity, honesty, truth, and disinterestedness ; and to inforce it upon the obedience of the Jews, and through them upon all the inhabitants of the earth, it was not communicated by the intermediate ministry of Moses, but it was proclaimed to the whole congregation by the voice of God, issuing from the glory on the summit of Sinai.

Did the Mosaic institutions only refer to external worship ?

It is not to be supposed that in the Mosaic institutions, God rather required external rites of worship, than the piety of the heart. On the contrary, he repeatedly demanded the consecration of all the affections to himself ; “ And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and all thy soul ? ” Love to God, was associated with benevolence to man ; “ Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself : I am the Lord.” •

SECTION VIII.

POLITICAL INSTITUTIONS OF THE MOSAIC DISPENSATION.

WHAT crimes were visited with capital punishment by the Mosaic law ?

THAT the purity of their worship might be maintained, that they might be retained in the service of their God, and preserved in a state of complete separation from the wicked nations around them, the severest punishments were denounced against the Israelites, who might be so infatuated and so ungrateful, as to perpetrate flagrant violations of the law. Individual idolatry was to be punished with death ; and the idolatry of a district, or a city, with complete ex-

termination. The execrable custom of devoting infants as sacrifices to Moloch, the obscene abominations of Baal, and any approximation to the disgusting rites of the Canaanites, were interdicted upon pain of summary and inevitable punishments. Since also the consultation of familiar spirits, was a violation of allegiance to the only wise God, the unhappy beings who practiced sorceries, enchantments, and witchcraft, were to be put to death. Upon the same principle, blasphemers, sabbath-breakers, false prophets, were to suffer the last punishment of the law. The holiness of God, as the author of the Hebrew law, was displayed in the statutes enacted against every species of impurity. The adulterer and adulteress, were condemned to a public and ignominious execution; and forcible violation, with every species of incestuous pollution, and unnatural crime, were punished with death. Since universal experience proves that filial disobedience and ingratitude are connected with the violation of every law, both human and divine, the Mosaic code declared, that every one who cursed his father and mother, and every son who was clearly convicted of systematic rebellion against parental authority, should forfeit his life as the punishment of his crime. Murder, as evincing the highest degree of human depravity, was justly visited with the capital vengeance of the law.

What were the cities of refuge?

While the deliberate murderer could not escape from his doom, asylums were provided for those who had committed manslaughter. Six cities of refuge, three on each side of Jordan, and so situated as to render them easily accessible, were set apart for the reception of the unfortunate manslayer, who was to continue in the place of security until the death of the officiating high-priest, when the desire of the friends of the deceased for vengeance may be supposed to have subsided. Upon this law, Montesquieu has justly observed, "This was perfectly wise; the man who unvoluntarily killed another, was innocent, but he was obliged to be taken away from before the eyes of the relatives of the deceased. Moses therefore appointed an asylum for such unfortunate persons; great cri-

minals deserved not a place of safety, and they had none ; the criminals who would resort to the temple from all parts might disturb divine service ; if persons who had committed manslaughter, had been driven out of the country, as was customary among the Greeks, they had reason to fear that they might worship strange gods. All these considerations made them establish cities of refuge, where they might remain until the death of the high-priest."

Were any other offences visited with the punishment of death ?

The punishment of death was inflicted upon the man who was found guilty of attempting to reduce a fellow-citizen to slavery ; and also upon those who were convicted of presumptuous disobedience to the decision of the chief magistrate, who presided in the court which gave judgment on the last appeal.

Were injuries affecting property punished in the Mosaic law by death ?

While all the crimes which have been mentioned were capital, it is a very remarkable circumstance in the Mosaic institutes, that no injury affecting property was punished by death. Restitution or a fine was imposed, or if the criminal was unable to repair the injury he had inflicted, he was sold as a slave, in the Jewish nation, until the arrival of the Sabbatic year, when his liberation took place.

What was the condition of slaves among the Jews ?

The condition of *slaves* among the Jews may be most advantageously contrasted, not only with their degradation and misery among the Greeks and Romans, but with the state of those miserable beings who, by men, falsely called Christians, have been torn from their homes, and rendered the victims of the most atrocious cruelties and the most abominable crimes. Whether the slaves were Hebrews or foreigners the injunction was applicable, "Whosoever smiteth a man, so that he die, shall be surely put to death." Not only was the chastity of female slaves guarded by the strictest regulations, but if an injury were inflicted upon the person of a slave, even to the loss of a single

tooth, his freedom was instantly to be given to him as a recompense. Kindness and liberality to slaves were enforced by the striking and affecting appeal, "Of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee."

How was justice administered among the ancient Israelites ?

The *administration of justice* among the Israelites was most impartial. "The trials were public, in the gates of the city ; their judges, the elders and Levites, were taken from the general mass of citizens ; and therefore like them were thoroughly acquainted with the character of the parties, the credit of the witnesses, and every circumstance which ought to be considered in determining the crime, and estimating the punishment. No torture before conviction, no cruelty after it, was permitted by the Mosaic code ; the law limited the number of stripes which might be inflicted upon a criminal. It guarded innocence against the insidious attacks of false accusers, by directing that no man should be capitally convicted, except by the concurrent testimony of two unimpeachable witnesses, as well as by inflicting on the witnesses convicted of falsehood whatever punishment or loss his testimony, if credited, would have brought down upon the innocent."

How was landed property distributed among the Israelites ?

The *distribution of landed property* among the Hebrews was admirably arranged by their law. When it was found that, exclusive of the Levites, there were six hundred thousand men in the congregation, God said to Moses, "Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers shall they inherit." Thus

from six to twenty-five acres of land, it has been ascertained, were distributed to each person who held his possessions, independent of all temporal superiors, by the direct authority of God. These possessions were never to be alienated. "The land shall not be sold for ever: for the land is mine saith the Lord; for ye are strangers and sojourners with me." Although these lands might be mortgaged in debt, yet the incumbrance could be only temporary, because at every year of jubilee, they reverted to the original proprietors. This law, however, did not extend to houses in cities; which, if not redeemed within one year after they were sold, were alienated for ever. The distribution of land was to the several tribes according to their families; so that each tribe was settled in the same district, and each family in the same neighbourhood. In this distribution those persons appear to have presided, who are called the princes of the tribes of their fathers, who seem to have regulated the affairs of their particular tribes, and thus to have subordinately conducted the administration of the Hebrew government. For though all the Israelites were equally free, yet there was among them a kind of aristocracy, consisting of these princes, of the heads of thousands, rulers of thousands, of hundreds, of fifties, of tens, who were not only intrusted with military command, but who were also civil judges in lesser causes. It must not be omitted that the estates of the people were held upon the tenure of military service, so that the whole population could be called forth for the defence of their country.

Advert to some other regulations relative to property enjoined in the law of Moses.

In the arrangements ordained to Moses relative to property, all *usury* was positively forbidden; and no interest was allowed upon money lent to an Israelite; and pecuniary transactions were permitted to be advantageous, only with foreigners. When a Hebrew was in distress and he had been compelled to pledge his property, not only was raiment to be restored at night, but it was ordained, "When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the

man to whom thou dost lend shall bring out the pledge abroad unto thee." The hire of the labourer was secured in the same spirit of benevolence; charity was enjoined to the stranger who might dwell in the land; the fatherless and the widow were to be respected and relieved; old age was to be revered; bodily failings, such as blindness and deafness, were to be compassionated; and with respect to the poor and necessitous, the divine legislator said, "I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

What provision was made for the Levites by the law of Moses?

The Levites had no territory appointed to them in the distribution of land. They were expressly devoted to the communication of religious and moral instruction to the great mass of the people, and to the performance of the ceremonies of religion. Forty-eight cities however, distributed through the country were given to them; a tithe was regularly paid to them; and being exclusively possessed of the high-priesthood, associated with the supreme court of judicature and with the inferior tribunals of the cities, they must have acquired a great and salutary influence upon the people.

Give, in the words of a learned and eloquent author, a brief compendium of the Hebrew constitution.

A learned and eloquent author has given the following excellent compendium of the Hebrew constitution, exhibited in the law of Moses. "It provided for the settlement of six hundred thousand freeholders with independent properties, derived not from any human superior, but held in fee from the Sovereign of the Jewish state, even God himself. His distribution of property was guarded by preventing the accumulation of debt; and if alienated for a time, securing its reversion to the family of the original proprietor at regular periods. The distribution of this body of freeholders through the land by their tribes and families, forms an additional provision for their union and happiness. They are employed in agriculture, attached

to domestic life, estranged from war, but bound to assemble for their country's defence, and thus forming a secure barrier against hostile violence or insidious ambition. They are governed by a nobility, by magistrates and elders, possessing properties suited to their several ranks, respected for their patriarchal descent, uniting in their persons civil and military authority by an hereditary right, which precluded jealousy and discord. The whole tribe of Levi is set apart to attend to the religious and moral instruction of the nation, for which they have the fullest leisure, and to which they are bound, by the strongest interests, dispersed over the whole, and forming a cement and bond of union between the remaining tribes. In this domestic and family government as it has been justly termed, population is encouraged; freedom secured; agriculture and residence in the country, and by consequence, purity and simplicity of manners provided for; domestic virtue, reverence to the aged, kindness to the stranger, bounty to the fatherless and widow, justice to all, are inculcated in the most forcible manner, and with the most awful sanctions, even the favour or the displeasure of the Lord Jehovah, who is the immediate sovereign under whom this government is exercised, by whom its laws are formed, from whom all property is held, to whose powerful interposition the nation owed its settlement, and on whose protection it depended for its continuance. All the blessings, therefore, which the Jew enjoyed under this constitution, and by this government, ought to have had the effect of animating his piety and gratitude to God, and enlarging his benevolence to man. Is not such a scheme of government worthy of the divine Author to whom it is ascribed? and does not its establishment at so early a period, and amongst a people so apparently incapable of inventing it as the Jews, strongly attest its heavenly origin?"

SECTION IX.

ECCLESIASTICAL INSTITUTIONS OF THE MOSAIC DISPENSATION.

WHAT arrangements were made by the Mosaic law for divine worship?

THE arrangements of Moses for the proper worship of God, so important to the Hebrews, not only to distinguish them from every other nation, but to typify the mediatorial sacrifice of the Messiah, were declared with the most accurate precision, and immediately carried into effect with the greatest solemnity. The Tabernacle, a structure forty-five feet long, fifteen wide, and fifteen high, was fabricated, and was adorned with all the ingenuity and magnificence which could be furnished by the Israelites. It was divided into two parts; first, the Holy Place, in which stood the table of shew-bread, the altar of incense, and the golden candlestick. The second was the Holy of Holies, containing the sacred ark, in which were deposited the two tables of stone on which the law was inscribed, and Aaron's rod which budded.

Describe the sacerdotal orders established among the Israelites.

To perform the rites and to maintain the principles of religion, various orders of men were established. I. The LEVITES, divided into twenty-four classes, some of them the judges of the country in the law, others attended the priests in the ministrations of the sanctuary, others performed the musical part of the worship of God, others superintended the sacred treasures, and others were door-keepers to maintain a watch, first at the door of the tabernacle, and afterwards at the gates of the temple. The Levites, as will presently be seen, were afterwards distributed through the whole country of the Israelites; forty-eight cities were assigned to them for their residence; and a tithe of agricultural produce was devoted to their support. The Levites were subordinate to, II. The PRIESTS, who were

exclusively taken from the family of Aaron, who served the altar, prepared the victims, offered the sacrifices, maintained the perpetual fire on the altar of burnt-offerings, made and changed the shew-bread, and presented the incense. In times of peace, they were judges of controversies and interpreters of the law; and in times of war, they carried the ark, they sounded the trumpets, and encouraged the army to the battle. Of the priests there were twenty-four classes, and each class was under the superintendence of a president, who determined which of the sacerdotal families under his controul were to offer the daily sacrifices. When, after the Babylonish captivity, only four classes of the priests returned to Jerusalem, these were divided into twenty-four classes, to correspond with the original number. The greatest possible care was taken to preserve the purity of the sacerdotal blood; the genealogies of the priests were preserved in the public registers, to prove their descent from the family of Aaron; and it was a decision from which there was no appeal, that bodily defect excluded from the service of the altar. They were distinguished by an appropriate dress; they were exempted from all secular labours; and their revenues, arising from the appropriation of parts of the sacrifices to their use, and the redemption of the first-born of man and beast, who were legally devoted to God, were sufficient, though not to enrich them, yet to preserve them from necessity. "Thus," says a modern writer, and it would be well, both for the interests of society and religion, if his language were applicable to the Christian ministry now, "their political influence, arising from their sacred station, as well as from their superior learning and information, was checked, by rendering them dependant on the people for their daily bread." As the Levites were subordinate to the priests, so the priests were subordinate to, III. THE HIGH-PRIEST, to whom was committed the exclusive prerogative of entering into the Holy of Holies; who possessed the supreme direction of sacred things; who was the final arbiter of all controversies; and who, therefore, exercised very considerable authority and power. His inauguration in his office, was performed with considerable magnificence; he was anointed with the holy

oil, and was solemnly arrayed in the dress which belonged to his station. That dress consisted, besides the garments which were common to the other priests, of the robe of the ephod, made of blue wool, on the hem of which were placed seventy-two golden bells, separated from each other by as many artificial pomegranates—of the ephod itself, which was a garment of fine twisted linen, wrought with gold and purple, to each of the shoulder-straps of which was fastened a precious stone on which were engraven the names of the twelve tribes of Israel—of the breast-plate of judgment, composed of cloth doubled, upon which were set twelve precious stones, with the names of the twelve sons of Jacob, and the words *Urim* and *Thummim*, signifying “lights” and “perfections,” whose use and nature were too mysterious now to be explained—and of the plate of gold on the forehead, on which was engraven two Hebrew words, signifying, “Holiness to the Lord,” and which, called a crown, was fastened to the tiara or turban of the High-Priest with a blue ribband. There can be no doubt that the High-Priest was a type of the “great Apostle and High-Priest of our profession,” the Lord Jesus Christ, “the propitiation for the sins of the world,” who “ever liveth to make intercession,” and who, from the throne of his mediatorial glory, dispenses infinite, inestimable, and everlasting blessings upon the millions of his redeemed.

What were the sacrifices of the Mosaic dispensation ?

The SACRIFICES of the Mosaic dispensation were of two kinds. I. *Sacrifices of blood*, which have been accurately defined by a great writer already quoted to be “the infliction of death on a living creature, generally by the effusion of its blood, in the way of religious worship ; and the presenting of this act to God, as a supplication for the pardon of sin, and as a supposed mean or compensation for the insult or injury offered by sin to his majesty and government.” This definition, which every attentive reader of the Old Testament will consider to be scripturally correct, directly conducts to the conclusion, that these sacrifices, having in themselves no moral efficacy, “for it is not possible that the blood of bulls and of goats should

take away sin," were intended, as their great, their instructive, and merciful design, to be *symbolical of the INVALUABLE ATONING SACRIFICE OF THE LAMB THAT WAS SLAIN*, so that the blood which was thus shed upon the ancient altars of Jewish worship, was typical of the blood of Jesus Christ the Son of God, "which cleanseth from all sin."

The animals which were sacrificed were always free from every blemish; before the building of the temple, they were offered up at the door of the Tabernacle; but after the completion of that sacred edifice it was illegal to present them in any other place. The *burnt-offerings*, or sacrifices by fire, were either *free-will-offerings*, wholly devoted to God according to the primitive patriarchal usage—or *peace-offerings*, in token of reconciliation between God and man, presented either for the obtaining of mercy, or in thanksgiving for blessings received—or *sin-offerings*, presented for the expiation of offences committed against God, and without which, the infliction of his vengeance was to be apprehended. *Trespass-offerings*, appear not to have materially differed from sin-offerings. The *PERPETUAL SACRIFICES*, were—The *daily sacrifices*, of a lamb offered every morning, and another every evening—the *weekly sacrifices*, of the same nature with the daily sacrifices, and offered every Sabbath in addition to them—the *monthly sacrifices*, on every new moon, consisting of two young bullocks, one ram, seven lambs of a year old, a kid for a sin-offering, and a bread and a drink offering—and the *yearly sacrifices*, the Paschal Lamb at the Passover, which was the beginning of the ecclesiastical year—on the day of Pentecost, or day of first-fruits—on the new moon or first day of the seventh month, which was the beginning of the civil year—and on the day of annual expiation.

II. There were also *sacrifices without blood*, consisting of meal, bread, ears of corn, parched grain, with oil and frankincense prepared according to the law.

To these offerings, *drink-offerings* were added, which consisted of wine, partly poured upon the sacrifice, and partly drunk by the officiating priests. There were also other ordinary offerings—the *Shew-Bread*, consisting of twelve loaves, placed hot every Sabbath day upon the golden table in the sanctuary, when the

stale ones of the previous week were removed—and *Incense*, from fragrant spices, offered morning and evening upon the altar of gold by the officiating priest, and also presented on the great day of expiation by the high-priest himself, while the whole congregation without the Holy Place, silently poured forth their prayers.

What were the Sacred Seasons enjoined by the law ?

The SACRED SEASONS enjoined by the law were, the Sabbath, the Passover, the Feast of Pentecost, the Feast of Tabernacles, the Sabbatic Year, and the Year of Jubilee.

What was the Sabbath ?

The *Sabbath* was originally instituted to commemorate the creation of the world, and was to be held sacred as a day of rest for man and beast. On this day the Israelites were solemnly to abstain from every description of employment, works of mercy alone excepted; and it commenced on the sunset of our Friday, and closed at the same period on Saturday.

What was the Passover ?

The nature of the *Passover*, has already been described in the account of its institution. It was also called the *feast of unleavened bread*; it was beyond all question a sacrifice; and were it not the province of the theologian, rather than of the historian, to recite them, some most interesting points of coincidence might be presented to the reader, between the offering of the Paschal Lamb, and the sacrifice of the Son of God.

What was the Feast of Pentecost ?

The *Feast of Pentecost*, called also the *feast of weeks* and the *feast of harvest*, derived its Greek name from its occurring on the fiftieth day after the first day of unleavened bread. On this occasion the Israelites offered their thanksgivings for the bounties of harvest, and presented the first-fruits of the wheat harvest in bread baked of the new corn—a typical representation of the character of Christ who, by his resurrection, thus became “*the first-fruits of them that slept* ;” and who has thus afforded a pledge of the gathering in of the

great harvest, when the last trumpet shall be blown, and the divine power shall be glorified in the reanimation of the slumbering dead. According also to some distinguished writers, the Pentecost was symbolical of the effusion of the Holy Spirit upon the Apostles, and the first-fruits of the Christian Church.

What was the Feast of Tabernacles ?

The *Feast of Tabernacles*, continued for a week like the Feast of Pentecost, and commemorated the dwelling of the Israelites in tents in the wilderness. On this festival, the people lived in tents or booths, which were anciently pitched on the flat roofs of the houses ; various extraordinary sacrifices were offered according to the law ; every man carried in his hands branches of the palm, the citron, or the myrtle tree ; and the exclamation from the multitude ascended to heaven, "Hosanna ! save I beseech thee !" in which impressive words they invoked the coming of the Messiah. Thus it was, that Christ was conducted by the believing Jews into Jerusalem, while they expressed their exultation and joy in having discovered the promised Messiah, by singing, "Hosanna ! Blessed is he that cometh in the name of the Lord !"

What was the Sabbatic Year ?

The *Sabbatic Year* occurred every seventh year, and was the "Sabbath of the soil," during which the ground was suffered to lie fallow, and its spontaneous produce was given to the servants, to strangers, or to the cattle. On this year also, there was a release from personal slavery, and the oppression of debt was taken away.

What was the Year of Jubilee ?

The *Year of Jubilee*, was held on every seventh Sabbatic year, that is on every fiftieth current year. On the tenth day of the month Tisri, the sound of the trumpet throughout the land proclaimed the commencement of this great festival ; then the captives were released ; then debts were cancelled ; then estates which had been sold reverted to their original proprietors ; and then too the land had rest from cultivation. What was the year of Jubilee but the typi-

cal representation of the æra of the gospel, when the detestable yoke of Satan was broken for ever, when the illustrious Messiah proclaimed "liberty to the captives and the opening of the prison to them that are bound,"—and when an innumerable multitude, who had forfeited their heavenly inheritance by their guilt, were triumphantly and gratuitously restored to its possession, amidst the acclamation of angelic hosts, and to the transcendent manifestation of the glory of God?

Name a remarkable circumstance which accompanied the Sabbatic Year and the Year of Jubilee?

There was one remarkable circumstance, which under the Theocracy, accompanied both the Sabbatic Year and the Year of Jubilee; the ground providentially, and by superabundant fertility, brought forth sufficient on the preceding, for the wants of the following year. This was therefore a standing miracle, and as Mr. Horne has justly said, "affords a decisive proof of the divine legation of Moses." With him we quote the exclamation of a distinguished commentator on the Pentateuch. "How incredible is it, that any legislator would have ventured to propose such a law as this, except in consequence of the fullest conviction, on both sides, that a peculiar providence would constantly facilitate its execution! When this law therefore was proposed and received, such a conviction must have existed, in both the Jewish legislator, and the Jewish people. Since then, nothing could have produced this conviction, but the experience or the belief of some such miraculous interposition, as the history of the Pentateuch details, the very existence of this law is a standing monument, that when it was given, the Mosaic miracles were fully believed. Now this law was coeval with the witnesses themselves. If then the facts were so plain and public, that those who witnessed them, could not be mistaken as to their existence or miraculous nature, the reality of the Mosaic miracles is clear and undeniable."

Such then were the institutions of Moses, and such was their uniform connexion with the great design of God from the first revelation of his will—the preparation for the advent and mediation of his Son. As the

bud gives the promise of the bloom and beauty of the flower, so the dispensation of Moses was predictive of the full expansion of divine mercy when the lowly babe of Bethlehem was born. Like the twilight, which afterwards, in connexion with the inspiration of evangelic prophets, grew into the brilliance of a beautiful morning, it was the pledge of the radiant rising of the Sun of Righteousness, to disperse the shadows of darkness which had gathered over a gloomy world, and to constitute, by the perpetual communication of its splendour, the glories of an everlasting day.

CHAPTER IV.

FROM THE GIVING OF THE LAW TO THE DEATH OF
MOSES.

SECTION I.

THE ISRAELITES IN THE WILDERNESS.

DID the Israelites, while Moses was receiving the law from God, and afterwards, exemplify the dispositions of gratitude and piety ?

WHILE Moses was on the summit of the mount, and in immediate intercourse with God, the Israelites had displayed both their impiety and ingratitude, by the erection of the golden calf to which they paid idolatrous homage, and they continued with but few intermissions to develop their inconstancy and depravity.

Which of the sons of Aaron were justly and awfully punished by God ?

Eight days after the dedication of the Tabernacle, and the consecration of Aaron and his sons by divine appointment to the priesthood, an event occurred, which at once insulted the majesty, and excited the indignation, of God. Nadab and Abihu, the sons of Aaron, in direct disobedience to the commandment of God, presumed to burn incense with strange fire before the altar. They were immediately consumed in the holy place they had polluted, and their bodies were committed with ignominy to the grave. The sin of Nadab and Abihu appears to have consisted in their entering into the Tabernacle under the influence of intoxication, in consequence of which they had neglected to take the sacred fire in their cen-

sers. This is not only the opinion of the Jewish writers, but it seems almost certain from the command which was immediately given to Aaron and the priests, totally to abstain from inebriating liquor when they entered into the tabernacle of the congregation. But this terrible demonstration of the holiness and justice of God, did not deter the children of Israel from shameful and impious rebellion; and their subsequent history, until their arrival in Canaan, is filled with the record of their crimes.

What occurrence took place at Taberah, and what new arrangement was made for the administration of justice?

At Taberah the people rebelled, probably on account of the length of their march from the wilderness of Sinai; the divine wrath was displayed in a fire that was kindled in the extremities of the camp, and the effectual intercession of Moses was required before the threatening desolation ceased. Again murmuring and sedition prevailed; and Moses, discovering that notwithstanding the arrangement he had made at the recommendation of Jethro to diminish his arduous labours, the seditious spirit of the people rendered some further assistance necessary, implored the direction of God; his prayer was heard, the divine mandate was issued, seventy elders were collected upon whom a prophetic influence descended, and they immediately proved of the most essential service to the harassed and care-worn legislator. It has been asserted by Jewish and some other writers, that in this council of seventy is to be found the origin of the celebrated Sanhedrim, which from this time existed through all the changes of the Jewish government, until after the destruction of Jérusalem by the Romans. This opinion is totally destitute of foundation. Not one word is discoverable relative to this court, from the time of Joshua until that of the Maccabees. Although some very eminent Christian writers, gigantic oriental scholars, have maintained this opinion, their arguments do not appear to be conclusive. Tradition, upon such a subject, is miserable authority. The office of the elders seems to have consisted exclusively in the assistance of Moses,

and though they are mentioned three times in the book of Joshua, their functions most probably ceased on the arrival of the Israelites in Canaan.

Did the Israelites continue their seditions ?

The Israelites embraced every opportunity of sedition. They became disgusted with manna and longed again for the diet of Egypt. Tumultuously they demanded from Moses a supply of flesh, and the most dreadful agitation pervaded the camp. Two of the elders who had remained with the people, unintimidated by their rage and fury, boldly advocated the cause of God. The fact of their undaunted opposition to the sedition was soon communicated to Moses ; and Joshua, who thought that their conduct was an unwarrantable assumption of authority which by no means belonged to them, recommended that they should instantly be required to retire. But the piety and heroism of Moses elevated him above all selfish considerations ; in the true spirit of his elevated office, he exclaimed, "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them !" But neither the zeal of the elders nor the authority of Moses could quell the sedition ; the multitude continued to clamour for flesh ; the grant of their wishes proved the punishment of their sin ; quails again came in abundance ; but while the people were in the midst of their feasting, a dreadful plague was sent as the messenger of the wrath of God, and numbers were hurried to the grave. The place where this circumstance occurred, received the expressive name of Kibroth-Hattaavah, "the graves of lust."

What deplorable occurrence took place among the relatives of Moses ?

The anxieties of Moses were not excited exclusively by the seditions of the people ; the conduct of his own relatives aggravated his sorrows. Miriam his sister, who had no doubt acquired considerable influence over her own sex in the camp, in the mean and frivolous spirit of female jealousy against the wife of Moses, vented her spite in calumnious insinuations against her brother and the object of her disgust ; and Aaron, forgetting the dignity of his sacerdotal office, the

affection he ought to display to his brother, and the obedience which was due to the general of the camp, supported his sister in her wicked, selfish, and unnatural proceedings. Miriam was visited by the judgment of God; she was covered with the loathsome symptoms of leprosy; but the affectionate supplication of Moses for her recovery was answered; and, after an ignominious seclusion of seven days from the camp, she was once more restored to the assemblies of the people.

What was the conduct of the spies who were sent to obtain accurate information of the state of Canaan?

Since the various marches of the Israelites had now brought them to the borders of Canaan, it was necessary to ascertain its capabilities for resisting an invasion, and the actual state of the nations or powers it contained. Twelve men, one from each tribe, were therefore selected, and were intrusted with the important duty of procuring the requisite intelligence, and of preparing the way for the anticipated conquest of the country. They executed their commission, and returned with their report. To show the amazing fertility of the land, they brought from the brook Eshcol a cluster of grapes, so large and heavy, that two men carried it between them upon a staff. The congregation assembled; the spies delivered their report; they exhibited before all the people the specimen of fruitfulness they had brought; they declared that Canaan was a land flowing with milk and honey; but they gave an intimidating account of the number and warlike resources of the inhabitants; they described the gigantic men, the children of Anak, whose stature, and prowess were unequalled among mortals; and they recounted the formidable and independent nations whose immense population filled the cities and covered the plains. Caleb, the son of Jephunneh, with noble enthusiasm and courage, confident in the protection of God and convinced that the Israelites were adequate to the conquest, exhorted to an immediate invasion, and predicted a certain victory. And Joshua united with his companion and friend, to encourage the hopes and the valour of the people, and to animate them to immediate, vigorous, and suc-

cessful exertion. But it was in vain. Ten of the spies exaggerated the force of the Canaanites, and declared that success was hopeless against the terrible giants, before whom they asserted that ordinary men would fall like grasshoppers. The power, the promises, and the wonderful mercies of God were forgotten; the thunders of Sinai were no longer remembered; confidence and hope were lost in despondency and fear; and during the whole ensuing night, the camp of the Israelites resounded with the cries of sedition, or the exclamations of despair. Again Caleb and Joshua attempted to stem the torrent of impious unbelief, but they were threatened with personal violence, and their lives were saved only by the sudden manifestation of the glory of the Lord.

What was the doom pronounced upon the rebellious Israelites?

The anger of God was kindled; the awful punishment of the revocation of the promise was about to be inflicted; but Moses interceded and prevailed. Yet the miserable generation who had thus insulted the covenant of God, were not to escape their merited doom; the sentence was pronounced, that their carcases should fall in the wilderness; that not one of them from twenty years old and upward, except Caleb and Joshua, should witness the conquest of the Canaanites; and as a pledge of the inevitable fulfilment of the awful threatening, the ten spies whose false representations had excited the murmurs of the deluded people, were speedily numbered with the dead.

What was the conduct of the Israelites on this melancholy occasion?

When the Israelites had heard their doom, a blind fury superseded their despair. With presumptuous rage, they seized their weapons, they rushed from the camp, and assailed the inhabitants of the country. But rage was not repentance; they had gone without their God; their self-willed audacity rendered them an easy prey to their enemies, and they sustained a bloody defeat. It was in vain to contend with the Almighty, and in the wilderness the people were to wander until

the whole guilty generation had descended to the tomb. Yet they were not forsaken by the providence of God. The pillar of a cloud and of fire still went before them, the manna descended every morning to supply their returning wants, their raiment did not decay, nor were their feet disabled by their frequent marches over arid deserts; but, at the same time, whenever they again relapsed into rebellion, their chastisement was immediate, their punishment followed so closely upon their crime, that their disobedience could neither be countenanced by the number of the delinquents, nor flattered by the hope of impunity.

What other rebellion broke out among the Israelites ?

A. C. 1471. A serious rebellion against the authority of Moses, broke out in the camp. Korah, the son of Jehar, and head of the Korites, a distinguished family of the tribe of Levi, with Dathan, Abiram, and On, who were men of rank in the tribe of Reuben, desirous of annihilating the preeminence of Moses and Aaron, collected two hundred and fifty princes of the assembly, "famous in the congregation, men of renown," and conspired for the subversion of the authority which had been established by God. There seems to be no reason to disbelieve that the design of Korah was to effect the deposition of Aaron from the high-priesthood, and to elevate himself in his place. They insolently accused Moses and Aaron of boundless ambition, and of having placed themselves in dignities which they did not deserve, and which they had no right to assume. Moses was so affected by the extravagant arrogance of the factious accusation, that he fell upon his face, and declared that on the morrow, God, by some signal dispensation, would show whom he designed to sustain the sacred dignity among the people. Knowing that Dathan and Abiram had been drawn into the conspiracy, Moses privately sent for them, no doubt with the benevolent view of reclaiming them to their duty, by private expostulation and argument. But with bitter scorn, they spurned away his friendly overtures, and *determined to persist in their devotion to the cause of Korah.*

The morrow came ; Korah, with his two hundred and fifty adherents, appeared before the tabernacle, each with his censer in his hand ; an immense multitude followed them, no doubt to abet their sedition ; the glory of the Lord appeared ; an awful voice was heard, " Separate yourselves from among this congregation, that I may consume them in a moment ;" the people retired from the conspirators ; Korah, Dathan, and Abiram disappeared beneath the opening ground, and their deluded followers were consumed with supernatural fire. In the midst of wrath, however, God remembered mercy ; the children of the rebels were spared, because they were innocent of the crime of their fathers ; and, in a subsequent age, we find that their posterity had a place appointed for them by David in the temple, where they were to keep the doors, and to sing the praises of God.

Did the fate of Korah and his companions produce any salutary effect upon the Israelites ?

Well would it have been for the unhappy Israelites, had they taken warning from the fate of these infatuated conspirators. But no sooner had the spectators recovered from their consternation, than they accused Moses and Aaron with the murder of the people. Again the mysterious cloud gathered over the Tabernacle, and Moses perceived that a dreadful infliction of the divine wrath was at hand. A deadly plague had already commenced its ravages, and though Aaron hastened to offer an atonement for the guilty people, fourteen thousand seven hundred of them were destroyed.

How was the sacerdotal dignity of Aaron confirmed ?

To prevent the authority and dignity of Aaron from being again factiously disputed, to decide for ever his sacerdotal preeminence among his brethren, God was pleased to perform a miracle, whose testimony could not be evaded, and which was calculated to perpetuate the remembrance of the crime and folly of the mutinous people to the latest posterity. Aaron on the one hand, and the head of every tribe on the other, were commanded to bring each an almond rod, upon

take away sin," were intended, as their great, their instructive, and merciful design, to be *symbolical of the INVALUABLE ATONING SACRIFICE OF THE LAMB THAT WAS SLAIN*, so that the blood which was thus shed upon the ancient altars of Jewish worship, was typical of the blood of Jesus Christ the Son of God, "which cleanseth from all sin."

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The nature of the *Passover*, has already been described in the account of its institution. It was also called the *feast of unleavened bread*; it was beyond all question a sacrifice; and were it not the province of the theologian, rather than of the historian, to recite them, some most interesting points of coincidence might be presented to the reader, between the offering of the Paschal Lamb, and the sacrifice of the Son of God.

What was the Feast of Pentecost ?

The *Feast of Pentecost*, called also the *feast of weeks* and the *feast of harvest*, derived its Greek name from its occurring on the fiftieth day after the first day of unleavened bread. On this occasion the Israelites offered their thanksgivings for the bounties of harvest, and presented the first-fruits of the wheat harvest in bread baked of the new corn—a typical representation of the character of Christ who, by his resurrection, thus became “*the first-fruits of them that slept* ;” and who has thus afforded a pledge of the gathering in of the

great harvest, when the last trumpet shall be blown, and the divine power shall be glorified in the reanimation of the slumbering dead. According also to some distinguished writers, the Pentecost was symbolical of the effusion of the Holy Spirit upon the Apostles, and the first-fruits of the Christian Church.

What was the Feast of Tabernacles ?

The *Feast of Tabernacles*, continued for a week like the Feast of Pentecost, and commemorated the dwelling of the Israelites in tents in the wilderness. On this festival, the people lived in tents or booths, which were anciently pitched on the flat roofs of the houses ; various extraordinary sacrifices were offered according to the law ; every man carried in his hands branches of the palm, the citron, or the myrtle tree ; and the exclamation from the multitude ascended to heaven, "Hosanna ! save I beseech thee !" in which impressive words they invoked the coming of the Messiah. Thus it was, that Christ was conducted by the believing Jews into Jerusalem, while they expressed their exultation and joy in having discovered the promised Messiah, by singing, "Hosanna ! Blessed is he that cometh in the name of the Lord !"

What was the Sabbatic Year ?

The *Sabbatic Year* occurred every seventh year, and was the "Sabbath of the soil," during which the ground was suffered to lie fallow, and its spontaneous produce was given to the servants, to strangers, or to the cattle. On this year also, there was a release from personal slavery, and the oppression of debt was taken away.

What was the Year of Jubilee ?

The *Year of Jubilee*, was held on every seventh Sabbatic year, that is on every fiftieth current year. On the tenth day of the month Tisri, the sound of the trumpet throughout the land proclaimed the commencement of this great festival ; then the captives were released ; then debts were cancelled ; then estates which had been sold reverted to their original proprietors ; and then too the land had rest from cultivation. What was the year of Jubilee but the typi-

cal representation of the æra of the gospel, when the detestable yoke of Satan was broken for ever, when the illustrious Messiah proclaimed "liberty to the captives and the opening of the prison to them that are bound,"—and when an innumerable multitude, who had forfeited their heavenly inheritance by their guilt, were triumphantly and gratuitously restored to its possession, amidst the acclamation of angelic hosts, and to the transcendent manifestation of the glory of God ?

Name a remarkable circumstance which accompanied the Sabbatic Year and the Year of Jubilee ?

There was one remarkable circumstance, which under the Theocracy, accompanied both the Sabbatic Year and the Year of Jubilee ; the ground providentially, and by superabundant fertility, brought forth sufficient on the preceding, for the wants of the following year. This was therefore a standing miracle, and as Mr. Horne has justly said, "affords a decisive proof of the divine legation of Moses." With him we quote the exclamation of a distinguished commentator on the Pentateuch. "How incredible is it, that any legislator would have ventured to propose such a law as this, except in consequence of the fullest conviction, on both sides, that a peculiar providence would constantly facilitate its execution ! When this law therefore was proposed and received, such a conviction must have existed, in both the Jewish legislator, and the Jewish people. Since then, nothing could have produced this conviction, but the experience or the belief of some such miraculous interposition, as the history of the Pentateuch details, the very existence of this law is a standing monument, that when it was given, the Mosaic miracles were fully believed. Now this law was coeval with the witnesses themselves. If then the facts were so plain and public, that those who witnessed them, could not be mistaken as to their existence or miraculous nature, the reality of the Mosaic miracles is clear and undeniable."

Such then were the institutions of Moses, and such was their uniform connexion with the great design of God from the first revelation of his will—the preparation for the advent and mediation of his Son. As the

bud gives the promise of the bloom and beauty of the flower, so the dispensation of Moses was predictive of the full expansion of divine mercy when the lowly babe of Bethlehem was born. Like the twilight, which afterwards, in connexion with the inspiration of evangelic prophets, grew into the brilliance of a beautiful morning, it was the pledge of the radiant rising of the Sun of Righteousness, to disperse the shadows of darkness which had gathered over a gloomy world, and to constitute, by the perpetual communication of its splendour, the glories of an everlasting day.

CHAPTER IV.

FROM THE GIVING OF THE LAW TO THE DEATH OF MOSES.

SECTION I.

THE ISRAELITES IN THE WILDERNESS.

DID the Israelites, while Moses was receiving the law from God, and afterwards, exemplify the dispositions of gratitude and piety ?

WHILE Moses was on the summit of the mount, and in immediate intercourse with God, the Israelites had displayed both their impiety and ingratitude, by the erection of the golden calf to which they paid idolatrous homage, and they continued with but few intermissions to develop their inconstancy and depravity.

Which of the sons of Aaron were justly and awfully punished by God ?

Eight days after the dedication of the Tabernacle, and the consecration of Aaron and his sons by divine appointment to the priesthood, an event occurred, which at once insulted the majesty, and excited the indignation, of God. Nadab and Abihu, the sons of Aaron, in direct disobedience to the commandment of God, presumed to burn incense with strange fire before the altar. They were immediately consumed in the holy place they had polluted, and their bodies were committed with ignominy to the grave. The sin of Nadab and Abihu appears to have consisted in their entering into the Tabernacle under the influence of intoxication, in consequence of which they had neglected to take the sacred fire in their cen-

A C. 1490.

ers. This is not only the opinion of the Jewish writers, but it seems almost certain from the command which was immediately given to Aaron and the priests, totally to abstain from inebriating liquor when they entered into the tabernacle of the congregation. But this terrible demonstration of the holiness and justice of God, did not deter the children of Israel from shameful and impious rebellion; and their subsequent history, until their arrival in Canaan, is filled with the record of their crimes.

What occurrence took place at Taberah, and what new arrangement was made for the administration of justice?

At Taberah the people rebelled, probably on account of the length of their march from the wilderness of Sinai; the divine wrath was displayed in a fire that was kindled in the extremities of the camp, and the effectual intercession of Moses was required before the threatening desolation ceased. Again murmuring and sedition prevailed; and Moses, discovering that notwithstanding the arrangement he had made at the recommendation of Jethro to diminish his arduous labours, the seditious spirit of the people rendered some further assistance necessary, implored the direction of God; his prayer was heard, the divine mandate was issued, seventy elders were collected upon whom a prophetic influence descended, and they immediately proved of the most essential service to the harassed and care-worn legislator. It has been asserted by Jewish and some other writers, that in this council of seventy is to be found the origin of the celebrated Sanhedrim, which from this time existed through all the changes of the Jewish government, until after the destruction of Jérusalem by the Romans. This opinion is totally destitute of foundation. Not one word is discoverable relative to this court, from the time of Joshua until that of the Maccabees. Although some very eminent Christian writers, gigantic oriental scholars, have maintained this opinion, their arguments do not appear to be conclusive. Tradition, upon such a subject, is miserable authority. The office of the elders seems to have consisted exclusively in the assistance of Moses,

and though they are mentioned three times in the book of Joshua, their functions most probably ceased on the arrival of the Israelites in Canaan.

Did the Israelites continue their seditions ?

The Israelites embraced every opportunity of sedition. They became disgusted with manna and longed again for the diet of Egypt. Tumultuously they demanded from Moses a supply of flesh, and the most dreadful agitation pervaded the camp. Two of the elders who had remained with the people, unintimidated by their rage and fury, boldly advocated the cause of God. The fact of their undaunted opposition to the sedition was soon communicated to Moses; and Joshua, who thought that their conduct was an unwarrantable assumption of authority which by no means belonged to them, recommended that they should instantly be required to retire. But the piety and heroism of Moses elevated him above all selfish considerations; in the true spirit of his elevated office, he exclaimed, "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" But neither the zeal of the elders nor the authority of Moses could quell the sedition; the multitude continued to clamour for flesh; the grant of their wishes proved the punishment of their sin; quails again came in abundance; but while the people were in the midst of their feasting, a dreadful plague was sent as the messenger of the wrath of God, and numbers were hurried to the grave. The place where this circumstance occurred, received the expressive name of *Kebroth-Hattaavah*, "the graves of lust."

What deplorable occurrence took place among the relatives of Moses ?

The anxieties of Moses were not excited exclusively by the seditions of the people; the conduct of his own relatives aggravated his sorrows. Miriam his sister, who had no doubt acquired considerable influence over her own sex in the camp, in the mean and frivolous spirit of female jealousy against the wife of Moses, vented her spite in calumnious insinuations against her brother and the object of her disgust; and Aaron, forgetting the dignity of his sacerdotal office, the

affection he ought to display to his brother, and the obedience which was due to the general of the camp, supported his sister in her wicked, selfish, and unnatural proceedings. Miriam was visited by the judgment of God; she was covered with the loathsome symptoms of leprosy; but the affectionate supplication of Moses for her recovery was answered; and, after an ignominious seclusion of seven days from the camp, she was once more restored to the assemblies of the people.

What was the conduct of the spies who were sent to obtain accurate information of the state of Canaan ?

Since the various marches of the Israelites had now brought them to the borders of Canaan, it was necessary to ascertain its capabilities for resisting an invasion, and the actual state of the nations or powers it contained. Twelve men, one from each tribe, were therefore selected, and were intrusted with the important duty of procuring the requisite intelligence, and of preparing the way for the anticipated conquest of the country. They executed their commission, and returned with their report. To show the amazing fertility of the land, they brought from the brook Eshcol a cluster of grapes, so large and heavy, that two men carried it between them upon a staff. The congregation assembled; the spies delivered their report; they exhibited before all the people the specimen of fruitfulness they had brought; they declared that Canaan was a land flowing with milk and honey; but they gave an intimidating account of the number and warlike resources of the inhabitants; they described the gigantic men, the children of Anak, whose stature, and prowess were unequalled among mortals; and they recounted the formidable and independent nations whose immense population filled the cities and covered the plains. Caleb, the son of Jephunneh, with noble enthusiasm and courage, confident in the protection of God and convinced that the Israelites were adequate to the conquest, exhorted to an immediate invasion, and predicted a certain victory. And Joshua united with his companion and friend, to encourage the hopes and the valour of the people, and to animate them to immediate, vigorous, and suc-

cessful exertion. But it was in vain. Ten of the spies exaggerated the force of the Canaanites, and declared that success was hopeless against the terrible giants, before whom they asserted that ordinary men would fall like grasshoppers. The power, the promises, and the wonderful mercies of God were forgotten; the thunders of Sinai were no longer remembered; confidence and hope were lost in despondency and fear; and during the whole ensuing night, the camp of the Israelites resounded with the cries of sedition, or the exclamations of despair. Again Caleb and Joshua attempted to stem the torrent of impious unbelief, but they were threatened with personal violence, and their lives were saved only by the sudden manifestation of the glory of the Lord.

What was the doom pronounced upon the rebellious Israelites?

The anger of God was kindled; the awful punishment of the revocation of the promise was about to be inflicted; but Moses interceded and prevailed. Yet the miserable generation who had thus insulted the covenant of God, were not to escape their merited doom; the sentence was pronounced, that their carcasses should fall in the wilderness; that not one of them from twenty years old and upward, except Caleb and Joshua, should witness the conquest of the Canaanites; and as a pledge of the inevitable fulfilment of the awful threatening, the ten spies whose false representations had excited the murmurs of the deluded people, were speedily numbered with the dead.

What was the conduct of the Israelites on this melancholy occasion?

When the Israelites had heard their doom, a blind fury superseded their despair. With presumptuous rage, they seized their weapons, they rushed from the camp, and assailed the inhabitants of the country. But rage was not repentance; they had gone without their God; their self-willed audacity rendered them an easy prey to their enemies, and they sustained a bloody defeat. It was in vain to contend with the Almighty, and in the wilderness the people were to wander until

the whole guilty generation had descended to the tomb. Yet they were not forsaken by the providence of God. The pillar of a cloud and of fire still went before them, the manna descended every morning to supply their returning wants, their raiment did not decay, nor were their feet disabled by their frequent marches over arid deserts; but, at the same time, whenever they again relapsed into rebellion, their chastisement was immediate, their punishment followed so closely upon their crime, that their disobedience could neither be countenanced by the number of the delinquents, nor flattered by the hope of impunity.

What other rebellion broke out among the Israelites?

A. C. 1471. A serious rebellion against the authority of Moses, broke out in the camp. Korah, the son of Jehar, and head of the Korites, a distinguished family of the tribe of Levi, with Dathan, Abiram, and On, who were men of rank in the tribe of Reuben, desirous of annihilating the preeminence of Moses and Aaron, collected two hundred and fifty princes of the assembly, "famous in the congregation, men of renown," and conspired for the subversion of the authority which had been established by God. There seems to be no reason to disbelieve that the design of Korah was to effect the deposition of Aaron from the high-priesthood, and to elevate himself in his place. They insolently accused Moses and Aaron of boundless ambition, and of having placed themselves in dignities which they did not deserve, and which they had no right to assume. Moses was so affected by the extravagant arrogance of the factious accusation, that he fell upon his face, and declared that on the morrow, God, by some signal dispensation, would show whom he designed to sustain the sacred dignity among the people. Knowing that Dathan and Abiram had been drawn into the conspiracy, Moses privately sent for them, no doubt with the benevolent view of reclaiming them to their duty, by private expostulation and argument. But with bitter scorn, they spurned away his friendly overtures, and determined to persist in their devotion to the cause of Korah.

The morrow came ; Korah, with his two hundred and fifty adherents, appeared before the tabernacle, each with his censer in his hand ; an immense multitude followed them, no doubt to abet their sedition ; the glory of the Lord appeared ; an awful voice was heard, " Separate yourselves from among this congregation, that I may consume them in a moment ; " the people retired from the conspirators ; Korah, Dathan, and Abiram disappeared beneath the opening ground, and their deluded followers were consumed with supernatural fire. In the midst of wrath, however, God remembered mercy ; the children of the rebels were spared, because they were innocent of the crime of their fathers ; and, in a subsequent age, we find that their posterity had a place appointed for them by David in the temple, where they were to keep the doors, and to sing the praises of God.

Did the fate of Korah and his companions produce any salutary effect upon the Israelites ?

Well would it have been for the unhappy Israelites, had they taken warning from the fate of these infatuated conspirators. But no sooner had the spectators recovered from their consternation, than they accused Moses and Aaron with the murder of the people. Again the mysterious cloud gathered over the Tabernacle, and Moses perceived that a dreadful infliction of the divine wrath was at hand. A deadly plague had already commenced its ravages, and though Aaron hastened to offer an atonement for the guilty people, fourteen thousand seven hundred of them were destroyed.

How was the sacerdotal dignity of Aaron confirmed ?

To prevent the authority and dignity of Aaron from being again factiously disputed, to decide for ever his sacerdotal preeminence among his brethren, God was pleased to perform a miracle, whose testimony could not be evaded, and which was calculated to perpetuate the remembrance of the crime and folly of the mutinous people to the latest posterity. Aaron on the one hand, and the head of every tribe on the other, were commanded to bring each an almond rod, upon

which was inscribed the name of the person or tribe presenting it. The rods were deposited all night in the Tabernacle; the next morning they were examined; it was discovered that a miraculous change had been effected upon the rod of Aaron; it was covered with verdant buds, with flowering blossoms, and with ripened fruit. The people were then convinced, that in the family of Aaron the priesthood was to remain, and the rod was preserved in the ark as the perpetual memorial of the will and appointment of God.

SECTION II.

THE ISRAELITES ON THE BORDERS OF CANAAN.

WHAT Canaanitish king excited the indignation of the Israelites?

APPROACHING towards the confines of Canaan, the valour of the Israelites was tried by a Canaanitish sovereign whose name was Arad, who disputed their passage through his dominions, and who succeeded in taking some of them prisoners. But their just indignation was aroused; they thirsted for vengeance; a second time they assailed him; they gave him a signal defeat; and they passed an anathema upon his state, which was finally fulfilled by Joshua.

What circumstance was the means of preventing Moses and Aaron from entering into Canaan?

In the wilderness of Sin a new murmur arose from the want of water; again a stream gushed from a rock; but the conduct of Moses and Aaron upon this memorable occasion, was so opposed to the divine will, that it was declared to them, that they should not enter into the promised land. It appears from the statement of the Inspired Volume, that though Moses was "very meek, above all the men which were upon the face of the earth," he became so exasperated, that he

twice struck the rock with the sacred rod ; he addressed the people in the language of passion ; and he arrogated to himself an honour in the performance of the miracle, which he ought to have ascribed exclusively to God. He said to the Israelites, "Hear now, ye rebels ; must we fetch you water out of this rock ?And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

Was this sentence soon fulfilled upon Aaron ?

This sentence was soon fulfilled upon Aaron. In the hundred and thirtieth year of her age, his sister Miriam had, a few months before, been carried to her grave; and the hour of his own dissolution arrived. A most impressive and affecting scene was presented to the Israelites. In the sight of the whole congregation, accompanied by his son Eleazar, and Moses, Aaron ascended mount Hor. He was there divested of his pontifical robes ; in the sacred garments, Eleazar was immediately arrayed ; and then, proceeding beyond the sight of the congregation, he resigned his spirit into the hands of his Maker, with all the meek and cheerful resignation, which became an individual who had been honoured with the extraordinary communications of the Holy Spirit, and with the typical representation of the great High-Priest of the church. Aaron was in the one hundred and fortieth year of his age, when he died, and the place of his sepulture remained ever afterwards A. C. 1452. unknown.

What was the character of Aaron ?

The character of Aaron has been justly held in the highest estimation by the Jews. He was a man of distinguished talents, of ready and impressive eloquence, and most probably of extensive acquirements in knowledge. While he evidently possessed much of the meekness which was the distinctive peculiarity of Moses, he was deficient in strength and decision of character ; and in the instance of the golden calf, and

the sedition of Miriam, he was too easily persuaded, most likely against his own judgment and conscience, to deviate from his duty, and to abet a profane and wicked rebellion against his God. It is supposed by some, that he was an eminent writer, as well as an eloquent speaker ; that he not only discharged the functions of high-priest, but prominently engaged in the administration of the government, and that he rendered valuable assistance to Moses in the composition of the sacred books which bear his name.

Relate another rebellion and another punishment of the Israelites.

No scene of solemnity, no event of commanding and afflictive interest, could subdue the rebellious propensities of the Israelites. As they journeyed round the confines of Edom, weary with the length of the way, and longing for some variety in the nature of their provisions, they broke out in a sedition so furious, so provoking, and so wicked, that they were again most signally punished by the indignation of God. The serpents with which some districts in Arabia abound, called in the sacred narrative *fiery*, because of the excruciating anguish and the fatal effects which were produced by the venom of their sting, were sent in vast numbers among the congregation, and a great multitude were soon stretched lifeless upon the sand. When the cries and intreaties of the expiring sufferers induced Moses to intercede for the cessation of their calamity, he received from God a command which sufficiently proves how the events which occurred to the Israelites were typical of the Mediatorial work of the Messiah. A brazen serpent, representing the reptile which infested the camp, was elevated upon a pole in a conspicuous situation, and the people who had received the mortal poison, upon looking to the significant representation, were instantly healed. Thus, "as Moses lifted up the serpent in the wilderness, even so was the Son of man lifted up: that whosoever believeth in him should not perish, but have everlasting life."

Name two Canaanitish kings who were destroyed by the Israelites.

After a number of marches on the borders of the

Moabites and Ammonites, the Hebrews approached the land of the Amorites, and requested from A. C. 1451. Sihon king of Heshbon, peaceably to pass through his territories. His hostile reply, and determined opposition, were punished by the defeat of his army, the destruction of his kingdom, and the extermination of his subjects. Og, king of Bashan, who appears to have been formidable for his military prowess and indomitable valour, shared the same miserable fate.

Who were Balak and Balaam ?

The victorious progress of the Israelites, excited the alarm of the neighbouring potentates. Balak, the king of the Moabites, either from a superstitious fear, or from a reasonable conviction that the triumphs of the Israelites originated in the favour of their God, sent for Balaam, a celebrated prophet or diviner of Pethor, a city on the Euphrates, to pronounce a malediction upon the people he hated, and thus to obtain their discomfiture and ruin. His malignant intention recoiled upon himself, and subserved the victory of the people he intended to destroy. Balaam, a venal, perfidious, hypocritical, and very wicked man, at length set out on his way, but he was met by the angel of the Lord; the speaking of his ass made him sensible of the divine interposition; and though he became anxious to return to his home, he was required to proceed, but only to speak in accordance with the divine impression and command. The king met the diviner, conducted him to a feast in his capital city, and the next morning led him to some elevated positions in the vicinity, from which he could distinctly view the vast encampment of the Israelites. Seven altars were reared, upon each of which a bullock and a ram were offered. Balaam then retired; received his command; instead of pronouncing a curse, he was induced by an irresistible influence from above, to bless the people, to proclaim their identity with the favour and protection of the Most High, to assert the inevitable destruction of their enemies, and to describe their glorious destiny in the subsequent ages of the world. At the urgent request of the disappointed Balak, a second, and a third time, the same process was tried, and on each oc-

casion the same divine influence counteracted the diabolical intentions of the wicked enemies of the Israelites. Balaam beheld the people in their career of conquest; he saw the strength of the nations withering before them; and as he rose in the inspiration of prophecy, he foretold the advent of the King of Kings to accomplish the glorious purposes of his grace; "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

Describe the detestable proceedings and the miserable fate of these unhappy men.

While Balaam was thus compelled to bless, where it was expected he would curse, and to predict triumph and happiness, instead of misery and defeat, he was neither the friend of the Israelites, nor the friend of God. He was a memorable demonstration, how divine Providence can render the worst of men instrumental in the accomplishment of its designs. With diabolical depravity, this man recommended Balak to destroy the Israelites by the seductions of licentiousness; the advice was followed; the design was accomplished; the most beautiful of the Moabitish women were employed to entice the Israelites to the feasts of Baal-Peor, where the most abominable impurities were practised, without restraint and without shame; the Midianites, among whom these detestable festivals were celebrated, united in the hateful plan; multitudes of the Israelites fell into the snare; and to such a pitch of corruption and audacity did they proceed, that one of them, undismayed by the ravages of a pestilence inflicted by the divine judgment, a man of high rank in the tribe of Simeon, brought one of these prostituted women to his tent in the sight of the whole congregation, who were weeping before the door of the Tabernacle. The unhappy wretches were transfixed, as they lay in each other's arms, by the same dart, by Phinehas, the grandson of Aaron; his sacred heroism arrested the plague, and a tremendous retaliation was inflicted upon the Midianites. Numbers of their people were put to the

sword; their cattle and their possessions became the plunder of the conquerors; their wives were ultimately slain; and the insidious and impious Balaam, fell in the indiscriminate slaughter of the nation.

Where were the tribes of Reuben and Gad, and the half tribe of Manasseh permanently settled?

The children of Reuben and Gad, perceiving that the conquered territories were admirably adapted for the pasturage of their numerous cattle, represented to Moses and to the princes of the congregation, their wish to have the country allotted to them for their inheritance. When a promise had been obtained from them, that they would not withhold their assistance from their brethren in the subjugation of Canaan, which was the great object now immediately before them, their request was granted; the tribe of Reuben, the tribe of Gad, and half the tribe of Manasseh, were permanently settled in the region to the east of Jordan; numerous fortified cities were soon reared for the security of the defenceless members of the tribes; while all the men who were capable of bearing arms, held themselves in readiness to pass with their brethren the intervening stream of Jordan, and to execute the divine threatenings in the extirpation of the impious and abominable inhabitants of the land.

SECTION III.

THE DEATH AND CHARACTER OF MOSES.

DESCRIBE the last days of Moses.

THE wanderings of the Israelites in the desert were now over; they had reached the banks of Jordan; the promised land was before them; they were to have a country they could call their own; they were to dwell in cities, instead of pitching their moveable tents in the wilderness; and they were to bring into active operation the principles of their law, as the permanent proprietors of one of the most luxuriantly fertile regions of the globe. The arduous work of Moses was done. He

had conducted the people through their trying pilgrimage of forty years; though his strength by divine support had continued unimpaired, though, notwithstanding his great age, his step was not feeble, neither his sight dim, yet the time had come when he must die. For his "rebellion in the wilderness of Sin, in the strife of the congregation," he was never to tread the soil of Canaan, yet before his dissolution he was to be permitted to see the land—the land which had borne upon its bosom Abraham, and Isaac, and Jacob—the land which was to be the splendid scene of the grandeur of their posterity—the land in which the Redeemer was to be incarnate, in which the great mystery of God was to be developed, and a spiritual empire was to be founded, commensurate with the boundaries of the earth, and the ages of eternity. The signal was given, the mandate came; "Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel." The Abarim were high mountains extending far into the country of the tribe of Reuben, and of the Moabites, on both sides of the river Arnon. The elevations of Nebo, Pisgah, and Peor, were parts of this range. But the tender and patriotic solicitude of Moses for the people, induced him to forget himself when he remembered them. Enrapturing as the promised prospect must have been to his very soul, he could not fix his attention upon his own happy dissolution, and upon the last pledge of the divine favour he was to receive upon earth, until he had ascertained how the people were to be governed, and to whose direction they were to be entrusted after his departure. His anxiety was soon alleviated. He was commanded to take Joshua, whose valour, fidelity, talents, and piety had been most conspicuously proved on the most trying occasions, solemnly to institute him in the office of leader and commander of the people, and to inform him that he was to receive through Eleazar, counsel after the judgment of the Urim and Thummim.

What was meant by the Urim and Thummim?

The Urim and Thummim involved the possession of an immediate intercourse with God, who, in a myste-

rious manner condescended to make known his will. Without entering upon any discussion of this most mysterious subject, it is enough to say, that the person consulting God in this unknown manner, was the high-priest, in the Holy Place, before the veil which concealed the Holy of Holies ; it was a custom adopted only upon occasions of the utmost importance, and then too upon affairs which related to the general concerns of the nation. How God gave his directions, whether by an audible voice, or in some other method, it is impossible now to ascertain.

What was the last charge of Moses to the Israelites ?

Moses knowing that his last hour was approaching, that his prayers, his blessings, his judgments, the great business of his life, were finished, summoned the whole congregation to receive his last instructions. He recapitulated to the people the dispensations of God in the wilderness ; he repeated the great maxims and fundamental principles of the divine law ; he enforced upon them the necessity of faithfulness to the truth of God, and of unreserved allegiance to his sovereign authority, as their great Legislator and Lord ; he pathetically predicted the tremendous consequences of apostacy ; in the sublimest and most affecting manner, he called heaven and earth to witness against them, that he had fully discharged his own responsibility, and unfolded to them the way of obedience and peace ; he animated Joshua to the most active exertion and to the most undaunted courage in the prosecution of the projected war with the Canaanites ; he uttered that song of exultation, of instruction, and of praise, which will be admired by the latest generations of mankind ; in the fulness of his heart, he pronounced a blessing upon each of the tribes by name ; and his last words were, " Happy at thou, O Israel : who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency ; and thine enemies shall be found liars unto thee ; and thou shalt tread upon their high places."

How did Moses die ?

Silently and alone, he ascended to the summit of the

A. C. 1451. mountain, to bid his final farewell to the world of woe. The goodly prospect expanded before him; he beheld the course of Jordan; beyond its waters, he saw the verdant meadows, the waving corn-fields, the sunny hills, the fruitful plains, the populous cities, the beautiful valleys, the magnificent mountains of the promised land. "This," said Jehovah, "is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." But a

A. C. 1451. brighter and a more glorious scene opened before him; the loveliness of the earthly prospect faded away from his sight; his spirit was taken away to the celestial world; he ascended to the blessed society of his glorified ancestors, to the Angel of the Covenant whose voice he had heard from the midst of the burning bush, and who had never abandoned him through all the eventful scenes of his pilgrimage. The place of his sepulture is unknown, and no human foot has ever trod the hallowed precincts of his grave. The reason commonly assigned for concealing the place where Moses was buried, is to prevent the indulgence of the idolatrous propensities of the Israelites, who would no doubt have made some superstitious use of his tomb.

What was the precise situation which Moses occupied as the legislator of the Jews?

Moses was eminently and peculiarly an instrument in the hands of God. The attribution of the deliverance, the direction, and the legislation of the Israelites to his sagacity and energy, without the acknowledgment of the influence which impelled all his actions, and regulated all his views, merits the strongest possible reprobation. In the national institutions and permanent settlement of the Israelites in Canaan, God had designs essentially identified with his own glory, and of the last consequence to the human race. To affirm that Moses was the exclusive deliverer of the people, that to *him* they were indebted for their national independence and their national institutions, is both untrue and profane. God sent Moses and Aaron

to the unbelieving Pharaoh, and enforced their demands by the awful manifestations of his power. God delivered his people, by opening for them a way through the waters of the Red Sea. God was the author of their institutions, in which all that was civil, was subordinate to what was religious. God protracted their march as the punishment of their rebellion, and both inflicted upon them the judgments by which they were chastised, and bestowed upon them the mercies by which they were sustained. And it was God who prescribed the time, the manner, and the means of their entrance into Canaan. In every thing, God was the author, and Moses was the instrument; the authority of God was sovereign and supreme, and that of Moses was executive and dependant. Let Moses receive all the admiration which is most justly his due, but let him not be elevated to the prejudice and dishonour of his God.

What was the character of Moses?

“Moses possessed a character to which no eloquence can rise, no detail do justice; in celebrating which, praise cannot degenerate into panegyric, nor the writer be suspected of adulation. The most ancient and authentic of historians; the most penetrating, dignified, and illuminated of prophets; the profoundest and sagest of legislators; the prince of orators and poets; the most excellent and amiable of men; the firmest and most faithful of believers.” His magnanimity in rejecting the honours and treasures of Egypt—his fervour of devotion in communion with God—his zeal for the glory of his heavenly Sovereign—his ardent love for the people over whose interests he watched—his courage in pleading the cause of the oppressed Israelites before the throne of Pharaoh—his perseverance in the way of duty, notwithstanding the painful and vexatious trials to which he was exposed by the murmuring ingratitude of the Israelites—his disinterestedness in forgetting the purposes of selfish ambition—and his humility in submitting without hesitation to all the commandments of God—all combine to elevate him to the unrivalled admiration of mankind, and to place him in the highest rank of human excellence. His faults, for what human being is destitute of them?

are not concealed in his own narrative, and are sufficiently palpable when contrasted with his excellencies. He was, however, the greatest of men, and his existence has been productive of more momentous consequences to the human race, both for time and eternity, than that of any other mortal, who has ever exercised an influence upon the affairs and destinies of the world.

Into his typical character, as the representation of the great Prophet of the church, (Deut. xviii. 15, 18.) it is not the province of the historian to inquire.

CHAPTER V.

FROM THE DEATH OF MOSES TO THE ESTABLISHMENT OF
THE REGAL GOVERNMENT.

SECTION I.

THE INVASION OF CANAAN.

WHO were the Canaanites ?

THE Canaanites were the descendants of Canaan, the son of Ham. Canaan had a numerous progeny. His oldest son, Sidon, was the founder of the city of Sidon, and was the ancestor of the Sidonians and Phœnicians, so celebrated for the extent of their commerce, and the superiority of their navigation. His ten other sons were the origin of as many other Palestinian and Syrian tribes, the Hittites, the Jebusites, the Amorites, the Girgasites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. The Canaanites were extremely numerous, wealthy, and powerful. By their trade they acquired vast opulence; their colonies were established in almost all the islands of the Mediterranean, and beyond the Pillars of Hercules; and their warlike propensities being constantly cherished by their intestine commotions, they continued as formidable and dangerous, as they were comparatively rich and polished. An almost incredible profligacy prevailed among them—a profligacy nurtured by the abominations of their idolatry—a profligacy at war with all the dictates of nature and the feelings of natural affection—a profligacy whose criminality was aggravated by the tremendous judgments which had already been inflicted upon some of their guilty cities, which had disappeared amidst the preternatural fires of heaven,

How did Joshua commence the invasion of the Canaanites ?

Against this corrupt, though still formidable people, the valiant successor of Moses led the host of the Israelites, according to the commandment and the promise of the Lord. Encouraged by an animating communication from his God, he made every requisite preparation for the successful accomplishment of his great enterprise. Spies were sent to ascertain the actual condition of the neighbouring city of Jericho ; their object was discovered ; the emissaries of the king were sent to bring them before his throne ; but they were successfully concealed, and enabled to escape, by the contrivance of a woman named Rahab ; and they gratefully promised that in the universal massacre of the inhabitants, she and her family should be saved. Joshua and the Israelites then advanced to the brink of Jordan, then overflowing its banks according to custom at that time of the year, and rolling onward with a broad deep and rapid stream. Volney, speaking of this river, says, that its breadth in few places exceeds sixty or eighty feet, and its depth is ten or twelve. When swelled by the rains, *it forms a sheet of water a quarter of a league broad.* The priests carried the ark in the van of the march to the banks, and a stupendous miracle was performed, which A. C. 1451. most impressively proved to the Israelites, the presence of their God, and the certainty of their triumph. As soon as the feet of the priests who carried the ark touched the brim of the water, the stream which came from above was arrested in its course, and its billows were raised upon a heap, while the torrent below, continuing to run on, the whole army effected their wonderful passage on dry land, and triumphantly trod upon the soil of Canaan. Terror pervaded the nations when they heard of this astonishing event ; and they trembled before a people, who were thus assisted by Omnipotence. Immediately after the passage of Jordan, Joshua commanded those to be circumcised, who, in consequence of the difficulties of the previous march, had not received that indispensable ordinance ; the Passover was celebrated for the fortieth time from the period of its institution ; and the miraculous manna

being no longer required in a land flowing with milk and honey, no more descended from heaven. Joshua also beheld a mysterious being who proclaimed himself the Captain of the Lord's Host, no doubt the Captain of salvation, who received the adoration of the general of the Israelites, and instructed him how to carry on the operations of the war.

Describe the fall of Jericho.

The numerous army of the Israelites was now arrayed around the walls of Jericho, and most extraordinary was the method of the siege. All common operations were entirely abandoned, and the work was accomplished by the Providence of God. Once a day, for six days, a solemn procession proceeded round the city. First went the soldiers completely armed for battle; then the priests, with the ark of the Lord, accompanying their progress with the incessant sound of rams' horns; and then the rear-guard closed the order of the march. On the seventh day, this ceremony was seven times performed; on the seventh, when the priests sounded these horns, a tremendous shout was raised by the whole army; all the fortifications of the city fell to the ground; the triumphant Israelites from every side rushed into the city; the whole population, except Rahab and her family, every thing that breathed were exterminated; the silver, the gold, the vessels of iron and brass, were placed in the treasury of the Lord; because an anathema had been pronounced upon the city, it was utterly destroyed; and a curse was pronounced upon the man who should attempt to restore it from its ruins. This curse was fulfilled upwards of five hundred years after its destruction. Hiel of Bethel then rebuilt it. (1 Kings xvi. 34.) He lost his eldest son Abiram when he laid its foundations, and his youngest Segub, when he hung up the gates. When any person or place among the Jews or their enemies was so cursed as to be *cherem*, a sentence of death and of utter destruction was inflicted. Jericho was *cherem*, and therefore destroyed.

After the fall of Jericho what was the next object of the attack of the Israelites?

The city of Ai near Bethel was the next object of

attack ; and as its resources appeared to be too diminutive to require the march of the whole army, three thousand men were commissioned to effect its reduction. But the camp of the Israelites had been polluted with guilt, the anathema pronounced upon Jericho had been violated, and victory for a time deserted their banners. The men of Ai signally defeated the assailants, and chased them from their city with disgrace. A strict investigation was immediately made through the camp, and the wretched culprit was discovered. Achan, the son of Carmi, of the tribe of Judah, had secreted from the spoils of Jericho, an ingot of gold, a Babylonian garment, and two hundred shekels of silver. The transgressor and his family were stoned, their corpses and their property were burnt, victory returned to the Israelites, the city of Ai was taken by stratagem, it was abandoned to the flames, its inhabitants were annihilated, its monarch was hanged, and the place was devoted to perpetual desolation.

What solemn religious ceremony was performed by the Israelites after the destruction of Ai ?

Before any further conquests were attempted, the allegiance of the people to the authority of God, was ratified by a most solemn and interesting ceremony. The whole multitude of the Israelites were assembled upon two adjacent hills, mount Ebal and Gerizim ; six of the tribes were stationed upon one, and six on the other. The priests, with Joshua and the elders of the people, stood in the middle of the valley, and the priests ranged themselves round the ark. The people being thus arranged, Joshua read over all the words of the law, the blessings and the cursings ; the loud and mutual responses of people stationed on the mountains, expressed their assent to each sacred and inspired declaration. This was not a mere interesting ceremony, it was an important religious transaction. It was the solemn public acquiescence of the whole congregation, in the revealed will of God ; it was the direct consecration of the nation in its new and permanent residence to the service of Jehovah ; it was the formal recognition of that glorious Being, as their only Lord, and Lawgiver, and King. Happy would the

Israelites have been had they retained the perpetual recollection of the transactions of that memorable day ! What crimes would they have avoided ! What miseries would they have escaped !

SECTION II.

THE CONQUEST OF CANAAN.

HOW did the Gibeonites obtain the alliance of Joshua ?

WHILE the kings of the country were confederating and marshalling their military forces to contend with the Israelites, the inhabitants of a small district, of which Gibeon was the capital, terrified by the fate of Jericho and of Ai, resolved to obtain by artifice a friendly treaty with the formidable invaders. They sent ambassadors, who assumed every appearance of having come from a far distant country, and who pretended that they had been sent by the nation to which they belonged, to conclude a treaty with Joshua and the Israelites, because of the renown which had been acquired by the miraculous deliverance from Egypt, and the destruction of the kings who had dwelt on the other side Jordan. Joshua and the princes of the people concluded a peace without prudent investigation ; but the treaty had scarcely been concluded, when the ingenious deception was discovered. An oath in the name of God, was too sacred to be violated, and by such an oath the treaty appears to have been confirmed. But though the lives of the Gibeonites were consequently spared, they were reduced to slavery, and in this degraded condition they remained, as the just punishment of their duplicity and pusillanimity, until the Babylonish captivity.

How did Joshua decisively vanquish the confederated Canaanitish monarchs ?

The Canaanitish monarchs soon determined to punish the defection of the Gibeonites from the common

cause. Adonibezek king of Jerusalem, and A. C. 1451. four other princes, assaulted that city, and were on the point of effecting its destruction. The Gibeonites implored the assistance of Joshua, and that valiant hero, encouraged by a divine promise of certain victory, advanced to their relief. After a rapid midnight march, Joshua came suddenly upon the enemy. From Gibeon to Beth-horon the conflict was obstinately maintained, but the Canaanites were discomfited; the wrath of God was displayed; a tremendous storm of hail came upon them as they fled; and more of their unhappy army were destroyed by the fury of the tempest, than by the sword of the Israelites. But the day was waning; the sun was sinking in the West, and the pale moon began to emit its beams in the gathering obscurity of the East; Joshua knew that it was necessary for the cause of the people, that the defeat of their enemies should be final and irretrievable; he knew that Jehovah of Hosts fought for Israel, and that the deities of the Canaanites, who adored the luminaries of heaven, however brilliant and glorious as objects of nature, were only retained in their elevated stations, or rolled onward in their radiant revolutions, by the power of the Creator. Above the roar of battle, the cries of the vanquished, and the triumphant shouts of the pursuing squadrons, his command was heard, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." Those heavenly bodies obeyed his command, for it was the Omnipotent God who spoke by his instrumentality. These deities of the Canaanites, arrested in their course, were thus made to reprove their own superstitious and degraded adorers; and thus from their lofty spheres, they testified to the glorious Divinity and sovereign power of the Eternal; thus idolatry was humbled in its own temple; its miserable votaries, abandoned by their own wretched gods, were annihilated; and to the intelligent inhabitants of the universe, in heaven, and earth, and hell, the sublimest possible demonstration was made, that the Lord God Omnipotent reigned, and that sun, and moon, and stars of light, were all splendidly subordinate to his will.

What was the moral import of the miracle which was performed on this memorable occasion ?

Thus the Israelites avenged themselves upon their own enemies, and the enemies of their God. "The sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that, before it or after it, that the Lord hearkened to the voice of a man." What could be more sublime and impressive than this, both to the Canaanites and to the Israelites—to the Canaanites, for, as we have just seen, that it was the appalling testimony of their own Deities against the abominations of their impious idolatry—to the Israelites, for it was to them a memorable demonstration, that if ever they relapsed into the idolatries of the surrounding pagan nations, they would spurn the clearest testimonies, violate the most solemn obligations, abandon their happiness and security, and justly incur the most fearful doom. Of this stupendous miracle, there are traditions in the most distant nations. In the Chinese annals, it is stated, that, in the reign of the seventh monarch from Fohi, the sun did not set for the space of ten days. Herodotus, speaking of Egypt, says, "during the above period, the sun, they told me, had four times deviated from his ordinary course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises." The words of the author of the book of Ecclesiasticus no doubt give the universal opinion of the Jews of his day upon this subject when he said, "Was not the sun stopped by Joshua, and one day made equal to two?"

Did the victories of Joshua continue ?

When the five kings, who, after their defeat had concealed themselves in a cave at Makkedah, had been slain, and their corpses ignominiously suspended upon trees, the tide of invasion continued to roll on. The kings, the inhabitants, and the cities of Makkedah, of Libnah, of Lachish, of Eglon, of Hebron, and Debir were destroyed; a powerful confederacy of monarchs, with an innumerable army were defeated; their pageantry of chariots, of horses, and splendid military array, disappeared; they were all consigned

to the sword ; in a few years the country was subdued ; and though the inhabitants were not completely extirpated, an event productive of deplorable subsequent misfortunes, there was a cessation from the toils and ravages of war.

How was the final division of the land of Canaan among the Israelites accomplished ?

The great object of Joshua now was, to divide the conquered lands among the tribes, and to appoint to each the place of its permanent abode. Already the tribes of Reuben and Gad, and half the tribe of Manasseh had received at their own request, their settlement in the territories to the East of Jordan ; and at length all the tribes obtained their portions of the land of Canaan. Eight and forty cities were given to the Levites ; six cities were set apart, according to the law, for cities of refuge ; equitable assignments were made to the individuals or families composing the great body of the nation, of the lands which were requisite for their support ; some of them, as Joshua and Caleb, received a larger portion than others, because of the services they had rendered to the state ; and laws were enacted to prevent the alienation of these estates from the original proprietors. The tithe was levied for the Levites, who had renounced their right to a twelfth part of the country, that they might be devoted to the service of God ; the whole people were maintained, by the very nature of the tenure by which they held their estates, in constant readiness for defence ; the laws which Moses had given to the people from God, as the basis of their civil government, were brought into active operation ; and the utmost order seems almost immediately to have pervaded the whole system of Hebrew society.

Describe the death and character of Joshua.

When these arrangements were thus happily accomplished, Joshua found that his commission was fulfilled, and that the grave was open at his feet. In these solemn circumstances, as in the case of Moses, all personal considerations were forgotten, when he adverted to the actual state, and to the probable necessities and trials, of the people he had commanded.

Convinced that their prosperity would be commensurate with their freedom from idolatry, and their faithful obedience to their divine law, and knowing that their apostasy or infidelity would be their ruin, he collected their tribes at Shechem, he called for their elders, their officers, and their judges, and briefly recapitulated their past history, and their obligations to the God of their fathers. He earnestly and pathetically besought them to continue faithful to the service of God. In answer to his solemn appeal, the whole congregation as with one voice exclaimed, "The Lord our God will we serve, and his voice will we obey:"—a resolution which, with flagrant impiety and ingratitude, they forgot as soon as the elders who had been contemporary with Joshua were no more. This great man after a long, active, and eventful life, died at the age of one hundred and ten. A. C. 1443. years. He was one of the most distinguished personages the Hebrew nation ever produced. His firmness in the cause of God, his undaunted valour, his military abilities, his fervent and uniform piety, his ardent patriotism, his splendid achievements, and the commanding influence he appears to have exerted, over a people inflated by victory and naturally prone to sedition, all combine to render him, one of those very few characters upon which the historian delights to dwell, and which every generation of posterity must admire.

What facts are traditionally recorded of Joshua ?

Procopius mentions a curious fact relative to Joshua. He says, that "two pillars were standing in his time in Mauritania, opposite to the modern Gibraltar, upon which were Phœnician inscriptions, 'We are Canaanites flying from the face of Joshua the son of Nun the robber.'" As might be expected, the Jews have a most exalted opinion of their hero. They assert that he was the author of a prayer, which they repeat either partially, or entirely, as often as they enter or depart from their synagogues; and they ascribe to him several laws for the regulation and security of property. The Samaritans had a book which they ascribed to Joshua, which they highly venerated, but which was filled with preposterous and incredible tales.

SECTION III.

THE JUDGES.

DID the Israelites long retain their fidelity to God after the death of Joshua?

DURING the administration of Joshua, the children of Israel presented the pleasing scene of a people, united, victorious, obedient to their leader, and faithful to their God. But the whole was reversed soon after his departure. For although the united tribes of Judah and Simeon triumphed over Adonibezek, a powerful king of the country, and retaliated upon him his barbarous custom of mutilating the persons of his prisoners; although they subdued the Canaanites of Hebron, and of other petty states; although the celebrated Caleb, by the offer of his daughter in marriage, stimulated Othniel to heroic exertions against the common enemy; although the formidable sons of Anak were vanquished; and although signal success, in other quarters of the country, attended the arms of the Israelites, yet the evil of permitting great numbers of the native population to remain in the land upon the payment of tribute, and the consequent continual association with these profligate idolaters, soon produced the most deplorable effects. When the generation of Joshua had passed away, the Israelites began to intermarry with the Canaanites; by these new connexions they were seduced into apostacy; Baal and Ashtaroth became the objects of their adoration—Baal representing the sun, and Ashtaroth the moon. The horrible mode in which these deities were worshipped, aggravated the sin of the Israelites. The most loathsome lasciviousness and obscenity distinguished the festivals of both; but detestable cruelty is to be added to the worship of Baal. To this god human victims were offered; and in subsequent times we find Jeremiah reproaching the Jews, with “building the high places of Baal, and burning their sons with burnt-offerings to Baal.”

What was the punishment, and who were the deliverers, of the Israelites?

Their apostacy was appropriately punished. The Canaanites who were spared became the instruments of the misery of their conquerors; the incursions of foreign hostility were sometimes added to the wretchedness of intestine commotion; and during a long term of years, occasional anarchy, oppression, and war, convinced the Israelites of their follies and their crimes. Nevertheless they were not forsaken by God. Eminent persons called **JUDGES**, were occasionally raised up, by whom they were delivered from their enemies and reclaimed from their wickedness.

Who was the first of the Judges?

The first of these Judges was **OTHNIEL**, A. C. 1403. the son-in-law of Caleb, who delivered the people from the yoke of a Mesopotamian despot, who oppressed them eight years.

Who was the next of the Judges?

The next of the Judges was **EHUD**. When A. C. 1323. the Moabites had extended devastation and misery over the country, this brave man killed Eglon, their king, in his own residence, aroused the Israelites to arms, and destroyed ten thousand of the flying enemy in their attempt to pass the fords of Jordan.

Who followed Ehud as the Judge of the Israelites?

SHAMGAR followed. He seems to have entered the lists with the Philistines unaided A. C. 1305. and alone, urged on by desperate valour; his prowess obtained the victory; and by an ox-goad, the weapon he wielded, six hundred of the Philistines were slain.

Did the repeated deliverances of the Israelites produce any permanent effect upon their national character?

These repeated deliverances produced no permanent impression upon the children of Israel. In the eighty years of tranquil prosperity which followed the achievement of Shamgar, they relapsed into idolatry and sin.

Nehemiah describes their wickedness in the following melancholy language, "They dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear." At length Jabin, a Canaanitish monarch, whose exactions were supported by a powerful army, "mightily" oppressed them; their hope of deliverance from his iron despotism was blasted by the number of his troops, and the great abilities of Sisera his general; and such appears to have been the prevalence of the general despair, that not one man, in the revolution of twenty years, had courage to assert the cause, or to avenge the wrongs, of his countrymen.

Who was the next Judge and deliverer of the Hebrews?

A. C. 1283. The voice of DEBORAH the prophetess awoke the Israelites from the lethargy of despair. Ten thousand men of the tribes of Zebulun and Naphtali followed the standard of Barak, who had been selected by Deborah for the high office of general, and whose reluctance to engage in the arduous contest was removed by the promise of the heroic Deborah to share his dangers and his toils. Sisera, with the whole military power of his master, came to the base of mount Tabor, upon which the troops of Barak were stationed, to crush their insurrection, and to chastise their insolence. But the Israelites rushed like a mountain torrent upon the enemy; the battle was soon decided; the victory was complete; the army of the Canaanites was put to the sword; Sisera, seized with panic-terror, and finding that his "horses were not so swift as his fears," forsook his chariot and fled away on foot; and not one of his numerous host was left to tell the story of his disgrace. His death was as ignominious as it was melancholy. He took refuge in the tent of Jael, the wife of Heber the Kenite, with whom he was at peace; when he had partaken of refreshment, overcome with anxiety and fatigue, he slumbered upon the ground; Jael availed herself of his defenceless situation; she took one of

nails used in stretching out the tent, and transfixed the temples of the unsuspecting general—a deed which, though applauded by Deborah in her victorious exultation and patriotic ardour, must ever be regarded as infamous for its murderous treachery and cruelty.

For what is the song of Deborah and Barak principally valuable?

The triumphal song of Deborah and Barak is valuable, both as a sublime poetical composition, and an authentic historic document, demonstrating the actual condition of the Jewish tribes. In this description* Judah, formerly so distinguished by its valour and patriotic spirit is not so much as even mentioned, so that the preeminence of that tribe appears to have languished and decayed. Zebulun, Naphtali, and Ephraim, were the tribes who furnished the little army of Barak. The two tribes and a half beyond Jordan, are represented as absorbed in selfish attention to the prosperity and increase of their pastoral riches. Dan and Asher; possessing a maritime country, were rendered insensible to the calls of patriotism and the feelings of humanity, by the avaricious cupidity which was engendered by their trade. So that from the whole description it appears, that the close union of the tribes had been destroyed, that their divisions exposed them to every fierce and formidable invader, and that they were not more distinguished by their idolatrous tendencies, than by their factiousness and selfishness.

Who were the next oppressors of the rebellious Israelites?

In the space of forty years from this signal deliverance, the unhappy Israelites again abandoned themselves to the wickedness of the original inhabitants of the land. A tremendous punishment was inflicted. The rapacious tribes of the desert, under the name of Midianites, overran the country; the Israelites were driven to caverns, inaccessible mountains, and precipitous rocks; fertility disappeared; the flocks and the

* Judges v. 14, 15.

herds were destroyed ; and the descendants of those valiant conquerors, who, under the command of Joshua, had caused the monarchs of the East to tremble, were reduced to the condition of wretched fugitives in the land which their forefathers had subdued.

Who was Gideon ?

A. C. 1245. GIDEON, the son of Joash, of the tribe of Manasseh, and of the city of Ophrah, was the appointed deliverer of his country. A divine appearance and a miracle excited and authorized his zeal ; he overturned, in the night, the altar of Baal ; and when the next morning the inhabitants of the city came to demand his life, his father told them to leave their deity to assert his own cause, and to punish the affront which had been offered to his fane. This reply procured for Gideon a new name, he was called Jerubbaal or "*let Baal plead his own cause.*" The trumpet of Gideon was sounded, and the men of Manasseh, Asher, Zebulun, and Naphtali obeyed the martial summons. Two additional signs were given from heaven to encourage the valour of the troops. A fleece was left all night upon the ground, and while the surrounding soil and herbage were dry, the fleece was saturated with dew ; another night, the fleece was left on the ground, and remained perfectly free from moisture, while the drops of dew bespangled every object around. Since it was the divine intention to humble, as well as to deliver, the Israelites ; since, if the army was numerous, they might arrogate the victory to themselves, instead of ascribing it to God, by various expedients the forces of Gideon were reduced from twenty-two thousand, to three hundred men. Like the English Alfred, Gideon became his own spy in the enemies' camp ; and overhearing a Midianitish soldier relating an ominous dream to his companion, he was convinced that in a few short hours, the vast host which he saw around him, would be annihilated. He returned to his band ; each man received a trumpet, and a torch, the blaze of which was concealed within an earthen pitcher. In three companies they advanced into the Midianitish camp ; at a given signal their trumpets were

blown, their torches were displayed, and their pitch-ers crashed upon the ground. Instantaneously all in camp of the Midianites was terror and confusion, and their panic was increased by the loud shouts of the Israelites, and by the trampling of their own horses and camels in the darkness. Imagining that they were assailed by a numerous army, and incapable of distinguishing between friend and foe, they turned their swords upon each other; the tribes of Asher, Manasseh, Naphtali, and Ephraim, united in the pursuit; and one hundred and twenty thousand of the Midianites were slain. Zebah and Zalmunnah, their princes, were put to death by the hand of Gideon, and Israel was again saved from devastation and plunder. But the inhabitants of Succoth, who had refused to bring forth provision for the soldiers when exhausted by the pursuit, endured a dreadful punishment; they were torn by the briars and thorns of the wilderness, and the tower of Pennel was levelled with the ground. The gratitude of the Israelites tendered the sovereign authority to Gideon, but he knew that Jehovah was the only king of his people, and that the assumption of the regal authority would be an impertinent interference with the prerogative of God. But here his moderation ended. With the golden earrings and fanciful ornaments of the slaughtered Midianites, he adorned an *ephod*, a sacerdotal garment the symbol of worship, and placed it in his native city of Ophrah. To this ephod all Israel, forgetting the ark which was in Shiloh, repaired, and the temptation which he thus offered to the people entailed misery upon his family.

SECTION IV.

THE SAME CONTINUED.

RECITE the history of Abimelech.

THE history of ABIMELECH, the natural son of Gideon, furnishes a remarkable instance of the connexion often found in Asia, between bravery, ferocity, success,

and ruin. The family of his mother resided in the city of Shechem. To them Abimelech, after the death of his father, repaired, to render them the tools of his ambition. His treacherous representations, and his adroitly administered bribes, obtained for him the sovereignty of the city, and the dregs of the populace followed him to the murder of seventy of his brothers, one of their number, Jotham, only escaping. The elevation and known character of Abimelech, induced Jotham to warn the dupes of his brother, of the fetters they were forging for themselves; but his well-known parable produced no impression upon a people intoxicated with novelty, and the hope of splendid superiority among their brethren. But their affections were soon alienated from their master. Detesting his cruel disposition, they laid an ambuscade for him in the mountains, and they raised another chieftain to his place during his absence. Indignant at their rebellion, he besieged, took, and utterly demolished Shechem. Attempting to conquer the neighbouring places, entering the city of Thebez, he advanced against a strong tower which he was desirous of taking, and pressed towards the gate with the intention of forcing his passage by fire. He was desperately wounded, like Pyrrhus, by a tile thrown from the roof by a woman, and to avoid the disgrace of perishing by a female hand, he caused his armour-bearer to put him to death.

A. C. 1236.

Who were the next Judges of the Israelites?

A. C. 1233. The judicial administration of TOLA for 1210. twenty-three, and of JAIR, for twenty-two years, secured the general tranquillity and happiness. But after the death of Jair, the idolatrous propensities of the Israelites carried them to an unprecedented excess of abominable wickedness. Not content with the polluted worship of Baal and Ashtaroth, they sacrificed to the gods of Syria, of Sidon, of Moab, of Ammon, and of the Philistines; so that there was no description of superstition which they did not cherish, and there could be no act of vice which they did not perpetrate. The very people whose gods they adored, became their oppressors; and the Ammonites particularly demoralized themselves, by their successful deso-

lations. The Israelites suffered, repented, prayed, and were delivered.

Who was Jephthah?

JEPHTHAH, the son of Gilead by a concubine, was driven from the house of his father by his legitimate brethren. At the head of a band of lawless and desperate men, he soon made himself formidable, and when the Israelites were thus oppressed by the Ammonites, his valour and prowess pointed him out as their best resource. He acceded to the general intreaties of the people, and made every requisite preparation to attack the Ammonites; but he rashly vowed, that if he were successful, he would sacrifice, as a burnt-offering, whatever first came out of his house to meet him on his return. He defeated the Ammonites with great slaughter, and se- A.C. 1187.
verely retaliated upon them the injuries which they had inflicted upon the Israelites; but when he returned in triumph to his home, his daughter appeared, with timbrels and dances, to celebrate his praise, and thus became the victim of his vow. Intense was the horror of the father when he found himself compelled to sacrifice the dearest object of his affections; but he conceived it to be impossible to retract his vow, and at the expiration of two months, amidst the lamentations of the people, she was immolated to the temerity and obduracy of her father. It does not, however, appear, that under all the circumstances of the case, Jephthah could have redeemed his daughter from her doom. Most express is the irrevocable decision of the law, that "no devoted thing shall be redeemed. None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death." Lev. xxvii. 28, 29. "God," says Chrysostom, "permitted Jephthah to put his daughter to death, thereby to restrain those who might be too easily induced to make such promises, to inspire men with circumspection, and to keep them back from rash vows and contracts." Jephthah was not permitted to enjoy the fruits of his triumph in peace. The Ephraimites tumultuously insulted him because he had not invited them to the battle. The indignation of Jephthah and the Gileadites, led them to an immediate contest; the Ephraim-

ites were defeated; guards were placed at the fords of Jordan, to intercept any who had escaped from the battle; the Ephraimites were easily detected by their pronunciation of the word Shibboleth, which means an ear of corn, which they called Sibboleth, and forty-two thousand of them were slain.

Who were the next three Judges of the Israelites?

A. C. 1182. Of the actions of IBZAN of Bethlehem. 1175. 1165. ELON the Zebulonite, and ABDON, who succeeded Jephthah as judges in Israel no record is given.

How were the Israelites soon afterwards delivered from their oppressors the Philistines?

The Philistines, a powerful people who inhabited the country in the neighbourhood of the Mediterranean Sea, opposite the island of Crete, next became the oppressors of the children of Israel, and during forty years, they maintained and extended their tyranny. The Israelites were delivered by one of the most remarkable persons mentioned in their history. The wife of Manoah, an inhabitant of Zorah, and of the tribe of Dan, who had hitherto borne no children, was informed by an angel that she was to have a son; she was commanded to consecrate him to the service of God from his infancy, to bring him up according to the rules of the Nazarites, and it was predicted that he was to break the galling yoke of the Philistines. It may be proper here to observe, that the Nazarites were persons, who, to attain a more than ordinary degree of purity, vowed to abstain from all intoxicating liquors, to suffer their hair to grow without any excision, to enter into no house which was polluted with the presence of a corpse, and never to attend a funeral. The vow usually included eight days; sometimes a month; and sometimes a whole life. Of perpetual Nazariteship, Samson, and John the Baptist, were both instances, and both were devoted to it by their parents.

Recite some of the actions of Samson.

A. C. 1155. The promise of the angel was fulfilled next year in the birth of SAMSON. When this

extraordinary man had arrived at years of maturity, he saw a young female of the Philistines at Timnath, of whom he became enamoured; and his intreaties subdued the reluctance of her parents to consent to a matrimonial connexion with one of the Israelitish nation. As he went to demand her in marriage, he displayed that undaunted resolution, and that prodigious strength, which afterwards enabled him to perform exploits to which there is no parallel in history. A young lion came roaring upon him from a thicket; but though unarmed, he seized the ferocious monster and tore it as though it had been a kid. Soon afterwards, as he again proceeded to Timnath to celebrate his marriage, he turned aside to look upon the dead lion; he found that a swarm of bees had settled in the carcass, and that in this strange situation they had produced their honey, of which Samson partook, and then proceeded on his way. The marriage was soon afterwards performed; the inhabitants of Timnath provided thirty young men to become the companions of Samson, and the nuptial feast was celebrated. As the entertainment proceeded, Samson proposed to them a riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness." And he made the agreement, that if before the expiration of seven days, they ascertained its meaning, he would present to each of them a change of raiment; but if they failed, they were to bestow upon him the same number of garments. Perceiving that they were likely to lose their cause, the young men insidiously interested Samson's wife in their favour. By her blandishments and her tears, she extorted the secret from Samson, and immediately communicated it to her countrymen. Samson discovered the treachery, he indignantly repaired to Ashkelon, slew thirty of the Philistines, presented their garments to the young men as the payment of his obligation, retired from Timnath, and returned again to the house of his father. Discovering afterwards, that his wife had been given to one of the young men who had feasted with him, and being still further insulted by the offer of her sister in her stead, he became the inveterate and determined enemy of

the Philistines. By fastening firebrands to the tails of three hundred wild animals, most probably Jackalls, he consumed the standing crops of his enemies. The Philistines understood that Samson had thus annoyed them from revenge on account of the violation of his marriage contract at Timnath; they therefore punished this breach of faith by committing his wife and father-in-law to the flames. But the exasperation of Samson was by no means assuaged by this attempt to propitiate him; he destroyed great numbers of the Philistines, and then retreated for shelter to an elevated rock in the country of Judah. When the Philistines ascertained the place of his retreat, they came with a great army; they desolated the country; and so pusillanimous were its inhabitants, that they agreed to betray Samson to get rid of the invaders. But in vain were all their attempts to obtain possession of his person, until at length he suffered himself to be bound and to be conducted to the camp of the Philistines, who no sooner saw him, as they thought, securely fettered, than with loud shouts of joy they came to fall upon him. But Samson burst asunder the cords with which he was bound, like flax in the flame; the premature triumph of his enemies was transformed into terror; with the jaw-bone of an ass, a thousand of them were slain; and a single man became the conqueror of an army. Ready to die with thirst after this stupendous exertion of strength, and finding no water, he called upon God, and a rock called Machtesh, or cheek-bone, a name which had previously been imposed upon it, and which Samson afterwards designated Lehi, or jaw-bone, from the instrument of his victory, opened, water issued from the cleft, Samson was refreshed, and his vigour returned.

Conclude the history of Samson.

Some time after this great achievement, Samson went to Gaza, a city of the Philistines; and having there seen a harlot, or a woman who kept an house of entertainment, he turned in to lodge with her. The Philistines were soon apprised of his arrival, and took every possible precaution to secure him. But Samson, in the dead of the night, arose, carried away the two

gates of the city, with the gate-posts, bar, and chain, took them to a hill near Hebron, and thus escaped from the snare of his enemies. His licentiousness afterwards proved his ruin. Having formed a connexion with an abandoned woman who lived in the valley of Sorek, and whose name was Delilah, the Philistines offered her a great bribe to discover the source, and to effect the destruction, of his Herculean strength. He amused her for some time with pretexts, but at length, wearied with her continual importunity, he explained to her the token of his character as a Nazarite. When he lost his dedication to God, he was soon reduced to the weakness of an ordinary man. When his hair was treacherously cut off while he slumbered, his strength departed, he was seized by the Philistines, they bound him, they reduced him to a state of blindness, they inflicted upon him every cruel indignity which their malignant cruelty could invent, and they compelled him to perform the meanest functions of the most miserable slave. But as the hair of Sampson grew, his strength returned. The lords of the Philistines assembled to return thanks to Dagon, their idol, for having delivered their formidable enemy into their power. While they were rejoicing and carousing in the temple of that deity, they sent for Samson that they might insult him with mockery and scorn. Samson came ; he requested his conductors to lead him to the pillars which supported the edifice, that he might rest himself ; he entreated the assistance of God ; by a stupendous effort of strength, he hurled the pillars from their foundations ; the whole temple, which was crowded in every part with spectators, instantly fell ; Samson and three thousand of the Philistines were numbered with the dead. Thus he killed more of his enemies when he died, than he had done during the whole of his life. A. C. 1117.

SECTION V.

THE SAME CONTINUED.

WHAT circumstance occurred after the death of Samson, which illustrated the idolatrous propensities of the Israelites ?

Soon after the death of Samson, a circumstance occurred which strikingly exhibits the tendency of the Israelites, at this period, to depart from the instituted ordinances of God. A wealthy widow of Ephraim had lost a sum of money, amounting to eleven hundred shekels ; and being highly irritated by her loss, she uttered some heavy maledictions against the thief. Whether her son, Micah, had stolen it himself, or whether he had recovered it from some of the robbers, does not appear ; but he informed his mother, that he had the money in his possession. The mother blessed her son for the intelligence ; she told him that it was dedicated to God ; an ephod and teraphim were constructed ; and a Levite was soon found to assume the office of domestic priest. The ephod and the teraphim were, however, soon furtively removed by a body of the tribe of Dan, on their way to the conquest of Lachish ; the Levite was prevailed upon to accompany them ; in the city which they took, the idol was set up ; and there it continued until "the day of the captivity of the land."

What other event occurred about the same time which deplorably proved the prevalent profligacy of manners ?

About the same time an awfully calamitous event, which took place in the country of the tribe of Benjamin, proved, even to the Israelites themselves, how gross, and even dreadful, was the profligacy of manners which prevailed. A Levite being on a journey with a concubine, arrived in the city of Gibeah of Benjamin, where he was hospitably entertained by a resident in the place. The men of the city surrounded the house in the evening, determined unnaturally to violate the laws of God and man. By the production

of the concubine, they were partially diverted from their disgusting intention ; but they so abominably abused the unhappy woman, that in the morning she was found a lifeless corpse at the door. The subsequent conduct of the Levite excited at once the horror and indignation of the Israelites. He divided the body of the woman into three parts, and sent a part to each of the tribes of the people. The congregation was collected, the narrative of the Levite was given, and the whole assembly came to a determination to punish most severely the perpetrators of the atrocious outrage. The people demanded of the Benjaminites the ruffian murderers, that they might suffer the punishment due to their crime. They haughtily refused. The war immediately commenced. Twice the Israelites were defeated before the comparatively insignificant number of the children of Benjamin. But on the third occasion, Gibeah was taken by a stratagem, and with the exception of six hundred men who fled to the rock Rimmon, the tribe of Benjamin was extirpated. But when vengeance was satiated, repentance followed. By the promiscuous slaughter, the national strength was impaired, and one of the lights of Israel was almost extinguished. The Israelites bewailed their error ; and because they had sworn never to give their daughters to the children of Benjamin, they knew not how to remedy the evil. But when the people were numbered, it was found that the inhabitants of Jabesh-Gilead had not obeyed the summons to the general muster in arms. They were devoted to destruction, four hundred virgins however were spared, and were presented to the surviving children of Benjamin. The daughters of Shiloh taken by force at a festival, supplied the deficiency ; the inheritance of Benjamin was restored to its legitimate possessors ; and in the course of years the tribe again appeared upon the theatre of action, and became celebrated for valorous achievement and obedience to the laws.

Who was Eli ?

While Samson was engaged in his heroic resistance against the encroachments and tyranny of the Philistines, *ELI*, of the race of Ithamar, who sustained the

office of high-priest, at the same time judged the Israelites. The authority of Samson appears to have been limited to the south-western parts of the country, while the supine and indolent administration of Eli extended over the remainder. No reason is assigned for the removal of the high-priesthood from the family of Eleazar to that of Ithamar. It appears, at the same time, that this transfer was not made without the direction and authority of God. It was during the administration of Eli, that a celebrated personage arose, who was destined for a long term of years to act a most prominent part in the affairs of the Israelites, and to witness the most important revolutions in the form of their civil institutions and government.

Describe the interview of Eli with Hannah the mother of Samuel.

At one of the great annual sacrifices in Shiloh, as Eli sat by the post of the Tabernacle, he saw a female apparently bowed down by the oppression of some intolerable calamity, whose tears fell and whose lips moved, but who uttered neither audible complaint nor prayer. At first the appearance of the woman induced Eli to suppose that she was under the influence of intemperance, and he reprimanded her for the most disgusting exhibition of degraded humanity. But no victim of intemperance was there. That female was engaged in those fervent exercises of devotional piety, which completely absorbed the senses before the throne of God. It was Hannah the wife of Elkanah, of the family of Kohath, and the tribe of Levi. Children had been denied to her; she was afflicted with the insults of a haughty rival in the affections of her husband; she implored a son at the hands of Providence; and she vowed, that if the boon were granted, she would devote him from the dawn of his being to the service of the sanctuary and the cause of God. The prayer was heard; the vow was performed; SAMUEL A. C. 1156. was born, was devoted to God, and, under the auspices of Eli, was trained up to minister in holy things.

What were the crime and the punishment of Eli?

Hophni and Phinehas, the sons of the aged Judge,

were monsters of wickedness, and took the very sacrifices which were presented at the altar, for the gratification of their sensual appetites. The indolent and negligent father neither reprovèd nor corrected them as his parental obligations required. Though reprimanded by a man of God for his dereliction of duty, his sloth and carelessness, as well as the shameful scandal, continued. The punishment of Eli, and the ruin of his miserable house, were divinely communicated to Samuel. The Philistines entered the territories of the Israelites; the ark of God was profanely taken from its proper station into the camp, under the idea that its presence would secure a certain victory; but the sinful expedient was fruitless; thirty thousand of the children of Israel fell; Hophni and Phinehas were slain, and the ark was captured by the exulting conquerors. The tidings came to Eli; in the horror of his mind he fell from his seat, and his neck was broken in the fall. At the same time his daughter-in-law was seized with the pangs of premature labour; and the name which was given to her child, Ichabod, "the glory is departed," sufficiently expressed the consternation and grief which pervaded all Israel, when the ark of God, so sacred, so commemorative of past deliverances, and so identified with the most holy institutions, had been taken by the armies of the blaspheming foe. A. C. 1116.

What effect was produced upon the Philistines by the capture of the ark?

No doubt the exultation of the Philistines was extreme when they had thus obtained this inestimable trophy, this Palladium of the welfare and glory of the Israelites. With shouts of joy they conducted it in triumphal procession to the temple of Dagon their deity. But this wretched idol was soon hurled to the ground before the ark, and the mutilation of the senseless statue confounded the minds of its besotted adorers. When the ark was conducted from city to city, a dreadful plague afflicted the population wherever it came, until at length the Philistines, terrified by such a succession of portentous evils, determined to restore it to the Israelites. With golden offerings it was sent away; the animals by which it was drawn,

by an overruling influence, without human aid, were directed to the city of Bethshemesh; the transport and exultation of the people induced them to forget the reverence with which it ought to be regarded; their unhallowed curiosity in examining its contents, was punished by the ravages of a mortal disease; it was removed to Kerjath-jearim, to the house of Aminadab, and Eleazar his son was consecrated to administer to it with the sacerdotal character.

Did the calamities of the Israelites involve their repentance?

The national misfortunes appear to have produced a salutary impression. The people "lamented after the Lord." Baalim and Ashtaroth were thrown from their pedestals, and a general assembly was convened at Mizpeh, to renew by a solemn act of devotion the public adoration of the God of Israel. The Philistines heard of this meeting of the whole population of the country, and conceived that an eligible opportunity was presented of effecting, by one decisive blow, the complete destruction of a nation they abhorred. They marched to Mizpeh to battle. The hostile army was numerous; the multitude were unarmed; but the prayers of Samuel were heard; the fears of the Israelites were disappointed; God uttered his voice in thunder, and hurled the tempest of his wrath upon the Philistines; they fled in dismay; they were vigorously pursued; and such a shock was given to their power, that the cities they had taken were recovered, and their predatory incursions ceased during all the days of Samuel.

What was the character of Samuel as the Judge of the Israelites?

The laudable attention of this great man to the high and holy duties of his office was unwearied. From year to year he went in circuit to Bethel, Gilgal, and Mizpeh, and decided the affairs which were presented for his judgment. His permanent residence was fixed at Ramah, where he conducted his salutary administration, and "built an altar to the Lord." When old age advanced upon him, and he found that its infirmities disqualified him for the arduous functions of

his office, in an unfortunate hour, he devolved a portion of his responsibilities upon his sons. The imprudence and folly of this measure were soon perceived. The sons of Samuel, instead of imitating the example of their father, became venal and corrupt, and their mercenary profligacy introduced the utmost disorders into the administration of justice. The elders of the people then made an application to Samuel, productive of the most important consequences to the constitution of their government, and the condition of their posterity.

Did the Israelites remain contented under the government of the Judges?

The unequal distribution of justice, and the example of the governments of the surrounding nations, induced them to request the introduction of a monarchy, and instead of the authority of Judges, they declared their desire to be superintended by the sovereignty of kings. Samuel received the divine instructions to remonstrate with them upon their folly, to explain to them the horrors of despotism, and to impress upon their minds the miseries of subjects when the regal authority was abused. It was in vain. They persisted in their request, and it was granted. A. C. 1096.

Was the application of the Israelites for a king sinful?

There can be no doubt that the application of the Israelites for a king, was decidedly a sin. Samuel told them on a subsequent occasion, that "their wickedness was great, which they had done in the sight of the Lord, in asking for a king." In order to understand this, it is necessary to advert to the form of the government from the time of Moses to this period. Notwithstanding the laborious attempts of some historians to reduce the Israelites to a level with the other nations of the earth, and to exclude the direct agency of God from their administration, it is certain that their government was a THEOCRACY.

What was the Theocracy?

To explain what is intended by the Theocracy, it will be amply sufficient to quote a passage from an

excellent living author, alike respectable for persevering research and eminent piety. "The genius of such a constitution was this, God was not merely the sovereign Lord of Israel, in the same sense as he is said to be the King of the whole earth, but he held exactly the same relation to his chosen people, as any mortal sovereign holds to the nation over which he presides, in the quality of a temporal governor. He was indeed the God of each individual Israelite, just as he is the God of each individual Christian; but then he occasionally sustained both to every individual Israelite, and the whole collective body of the Israelitish nation, the extraordinary character of a literally temporal king, or of a superior civil magistrate." The Jewish government was founded upon a solemn compact between God and the people. The account of this compact, as given in the words of Moses is so remarkable, that it demands quotation. When the people were assembled at Horeb, it is said, "And the Lord talked with them face to face.....out of the midst of the fire, and delivered the ten commandments, and declared unto the people, If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, ALL THAT THE LORD HATH SPOKEN WE WILL DO."

How does it further appear that the government of the Israelites was a Theocracy?

That the government of the Israelites was a Theocracy, founded upon this compact, will sufficiently appear when it is recollected, that all power of making new laws, or altering those which had already been given, was vested, not in any legislative assemblies or tribunals, but was retained exclusively by God;—and that "every act of idolatry, was not only an apostacy from true religion, but an ACT OF TREASON AGAINST THE STATE," a breach of that original contract and charter on which the Jewish constitution was

founded, and on which the national property and privileges depended, and therefore according to the principles of every established government in the world, it merited and received capital punishment. This government would have rendered the Israelites the most prosperous and happy nation in the world, had they not continually rebelled against their Lord, and thus excited the just visitations of his anger. And even as it was, during the period of between four or five hundred years while this form of government existed, by far the largest proportion was spent in tranquillity and repose. It is a gross mistake to consider the period of the Judges, as one of unremitted calamity and uninterrupted national oppression. During at least three-fourths of this time, the people were at rest; and neither the idolatrous tribes who were so unwisely permitted at the time of the conquest of Canaan to remain in the midst of the people, nor the warlike nations who existed on the frontier of the country, would even have been permitted to extend the devastations of their fury, or to impose the yoke of their oppressions, had it not been requisite to inflict these calamities as a species of moral discipline upon the Israelites, to reclaim them from their ingratitude, their idolatries, and their crimes.

Qualify the preceding statements.

It must be observed, that the direct superintendence of God over the nation of the Israelites, by no means implies that he either prompted or approved all the actions and proceedings of the persons who were rendered the instruments in accomplishing his designs. Some of the proceedings of these men were decidedly sinful, such as the idolatry of Gideon, the licentiousness of Samson, the negligence of Eli, and the profanity and abominations of Solomon. The influence by which they were enabled to effect their wonderful and mighty achievements was from God; their errors and inconsistencies were from themselves. And instead of arraigning the government of God, because of some improper actions committed by the persons whose agency he employed, rather ought the mind to be kindled into the highest admiration in perceiving, that by instruments so prone to human errors, as well

as influenced by human passions, the purposes of the Almighty could be so effectually and so gloriously accomplished.

Did the interference of God in the affairs of the Jews cease with the establishment of the regal government?

The interference of God in the affairs of the Jews, did not cease with the establishment of the regal government. This is demonstrable from the mode in which the first king was elected. It was by the express declaration of God through Samuel; and no doubt the reason why the first king of Israel was raised from a family comparatively unknown was, that he and all his subjects might ascribe his appointment to the divine will and direction. The rules and forms of the regal government also were prescribed by the prophet, which proves that the executive power alone was confided to this vicegerent of Jehovah, who still reserved to himself all legislative authority. In consequence of this, in all the changes of their dynasties, and in all the succession of their kings, God continued still to make the Israelites the objects of his incessant regard, and to determine their affairs by the dispensations of his special and ever-vigilant providence.

What then was the sin of the Israelites in asking for a king?

The sin of the Israelites in asking for a king was, according to the divine testimony itself, because they attempted to "forsake" their heavenly king, and to effect a resemblance in their government first, and afterwards in their manners, customs, institutions, and, perhaps, idolatries, to the nations by which they were surrounded.

CHAPTER VI.

FROM THE ESTABLISHMENT OF THE REGAL GOVERNMENT
TO THE DEATH OF SOLOMON.

SECTION I.

THE REIGN OF SAUL.

WHO was Saul?

THE son of a person of some possessions in the tribe of Benjamin, followed the asses of his father which had been lost to the vicinity of Ramah. The reputation of Samuel induced SAUL to visit him for the purpose of obtaining the aid of the prophet for the recovery of the animals. Saul was hospitably and honourably received; he was presented, at an entertainment, to some of the chiefs of the people; he was privately anointed king by Samuel prior to his return; and as he passed by a company of the prophets, a new spirit came upon him, his character was changed, and the astonishment of the spectators was so excited by the extraordinary scene, that the proverb was handed down to succeeding generations, "Is Saul also among the prophets?"

How was Saul elected the king of Israel?

An assembly of the people was convened at Mizpeh for the important object of choosing a king; the lot fell upon Saul, the tallest and most comely young man among the Israelites; the acclamations of the multitude ratified the appointment; and when some seditious persons began to murmur against the election, Saul displayed his magnanimity and prudence, by treating their displeasure with silent contempt.

Over what nation did Saul gain his first victory ?

The sword of the new king was soon drawn for the defence of his subjects. Jabesh-Gilead was besieged by Nahash, the sovereign of the Ammonites, who demanded as the price of mercy, that the right eyes of the inhabitants should be put out. At the head of three hundred thousand warriors of Israel, and thirty thousand of Judah, Saul totally defeated the cruel and insolent invaders ; and his moderation after his victory, in refusing to put to death the men who had murmured at his advancement to the throne, redounded far more to his honour, than the splendours of his triumph. After this event the elevation of Saul to the regal dignity was confirmed at Gilgal, and one feeling of joy and exultation pervaded the whole nation of the Israelites. On this occasion the venerable Samuel, having obtained the testimony of the people to his disinterested integrity, and considering that the election of a king was the virtual termination of his judicial authority, in the genuine spirit of noble patriotism, pathetically exhorted the people to seek the favour of God as the basis of their national prosperity, and the voice of Jehovah, in thunder from heaven, confirmed the testimony, and established the conviction.

Did Saul long justify the expectations of his subjects ?

The hopes which were excited by the commencement of the reign of Saul were soon disappointed. By an act of impious presumption, and by a flagrant violation of the Hebrew constitution, he made himself obnoxious to the wrath of God, and his family were excluded from the inheritance of the throne. A mighty army of the Philistines invaded the country, and the Israelites were so oppressed by the numbers and skilful disposition of their enemies, that they were compelled to disperse and to conceal themselves in thickets, in caverns, or any asylum they could find. So great also was the destitution of weapons which prevailed among them, that Saul and Jonathan his son, alone were armed with sword and spear. In the meantime, Saul remained at Gilgal, waiting for the arrival of Samuel ; and perceiving that the prophet did not

come, and that his followers were every day abandoning him, he adopted the desperate resolution of sacrificing burnt-offerings and peace-offerings himself. This proceeding was not only the illegal assumption of the sacerdotal office, but it is highly probable that these sacrifices were offered, more for the animation of the people, than from any pure principle of religion. The punishment of this desecration of sacred things immediately followed the crime. Samuel denounced that Saul should be the only individual of his family who should reign over Israel.

Describe the defeat of the Philistines by Saul and Jonathan.

While the king with only six hundred men was beleaguered by the enemy in Gibeah, his son Jonathan, indignant at the insults and the pride of the Philistines, and accompanied only by his armour-bearer, ascended to the summit of a rock upon which a body of them were stationed ; rushing upon them with desperate valour, and ably supported by his gallant companion, he soon killed twenty of his opponents. The whole army of the Philistines became a mass of confusion ; with a blind fury, they drew their swords upon each other ; their condition was soon perceived by the Hebrews ; Saul and his men came up to the attack, and the king, in the expectation of a decisive victory, and that his soldiers might not be delayed in the pursuit, pronounced a curse upon any one who should stop to partake of a morsel of food. The impolicy of such an anathema soon became apparent. The men became so faint, that the vigour of the pursuit relaxed ; and when in the evening they came upon the spoil, their craving hunger induced them to transgress the law, by eating the flesh while it was polluted with blood. Jonathan by tasting some honey on the march, had incurred the malediction of his father ; and the inexorable monarch would infallibly have put his heroic son to death, had he not been prevented by the interposition of the troops, who justly ascribed to his enterprising valour all the glory of the day. After this triumph, Saul made head against his enemies on every side ; he diligently laboured to form a brave and a disciplined army ; and the Moabites, the Ammonites,

the Edomites, the king of Zobah, and the Philistines, successively felt his valour and his power.

What was the immediate cause of the divine rejection of Saul ?

Saul received a command to execute the divine curse upon the Amalekites, and to punish them for their former hostility and treachery against the Israelites. They were to be utterly exterminated ; and the more effectually to annihilate this nation of freebooters, their very cattle were to be included in the general destruction. Saul executed his commission so far as the Amalekites were concerned, for he destroyed them all with the edge of the sword. But he was vain-glorious and covetous. The king of the Amalekites he preserved to be the trophy of his victory, and the best of the flocks and herds, and the most valuable of the booty he retained. He aggravated the offence of disobedience by evasive prevarication ; he alleged that he had preserved the best of the sheep and the oxen to supply the sacrifices of the altar ; and he meanly attempted to exculpate himself by throwing the blame upon the people. His doom was sealed ; he was rejected from being king ; and Agag the king of the Amalekites, whose cruelties had deprived so many of the Hebrew women of their children, Samuel slew with his own hand.

Who was appointed to be the successor of Saul ?

The rejection of Saul rendered it necessary that his successor should be appointed. To Jesse, who dwelt in Bethlehem, and who was the father of eight sons, Samuel was sent ; and it was divinely communicated to him that from this family should proceed the future sovereign of the Israelites. The youngest son was brought from the fields, beautiful in countenance, and scarcely yet arrived at manhood ; upon him the sacred oil was poured, and David was the destined monarch of the Hebrews.

What was the condition of Saul at this period ?

Abandoned to his own gloomy mind and furious passions, the unhappy Saul was now troubled with an evil spirit, and a deplorable insanity disturbed his in-

tellectual powers. The tempests of his soul were assuaged by the melody of music ; a proficient in the science of harmony was sought to attend upon the miserable monarch, and to be ready to strike the harp whenever the hour of gloomy agitation came on. David was selected for this purpose, and his amiable qualities produced such an impression upon the mind of the king, that he made him his cup-bearer, an immediate and constant attendant upon his person. It appears, however, that David soon afterwards abandoned his station, probably because of the amendment of Saul, and returned to his pastoral employments at Bethlehem.

Describe the victory of David over Goliath.

Another war broke out with the Philistines, and the camps of the hostile armies A. C. 1062. were pitched in the immediate vicinity of each other. Goliath, a gigantic warrior of the Philistines, advanced between the two armies, defied any one of the Israelites to single combat, and accompanied his challenge with the most opprobrious, insolent, and impious expressions. Though Saul, as an incentive to the valour of his men, promised to bestow upon any one who should kill the giant, great riches, with his own daughter in marriage, and the freedom of his father's house in Israel, yet the whole army were so intimidated by the vast stature, the mighty strength, the tremendous accoutrements and weapons of Goliath, that not one warrior was found to accept his repeated challenges. Three of the sons of Jesse were in the army, and David, then two or three and twenty years of age, was sent to supply them with provisions, to present the inquiries of their father, and to offer a gift to their commanding officer. He heard the insulting bravado of the giant, and ascertained from the conversation of the soldiers, the reward which was promised by the king. In spite of the malevolent jealousy, the severe reprimand, and the bitter taunt of his eldest brother, David, full of confidence in God, and animated by an influence from above, determined to enter into the lists with the champion of the Philistines, and to hush his insults in the silence of the grave. He appeared before the king, he de-

clared his intention, he related as the ground of his encouragement an exploit he had performed in the destruction of a lion and a bear who had come roaring upon his flock, he declared his conviction that the God of battles would fight on his behalf, and he received the king's permission to engage. The common panoply of war he refused ; he advanced against Goliath with a sling, and five stones in a shepherd's bag ; in the name of the living God he approached his adversary ; the stone of David entered the skull of the gigantic blasphemer ; his head the youthful Hebrew cut off as a trophy ; the Philistines, dismayed by the defeat and death of their champion, instantly fled, and the Israelites chased them with terrible slaughter from the field.

SECTION II.

THE SAME CONTINUED.

WHAT were the consequences of the victory of David over Goliath ?

Two very opposite results followed the victory of David over Goliath. The first was, that he obtained the friendship of Jonathan, which never afterwards failed, and which, by the most affecting manifestations of tenderness, was proved to be stronger than death ; and the second was, that he became exposed to the malevolence and jealousy of the king. For when Saul, triumphant, and at the head of his victorious army, returned from the battle, the women who came to greet their sovereign with music and with songs, proclaimed in their alternate chorus, "Saul has slain his thousands, and David his ten thousands." The hatred of Saul against him was so furious and inextinguishable that the most fatal consequences were to be apprehended. The very day after his return, the evil spirit again came upon Saul, and the harp of David was employed to sooth his gloomy and agitated mind. *The malignant king watched his opportunity, and he*

hurled his javelin to transfix the inoffending youth against the wall. But David was protected by the providence of God, and he escaped from the presence of Saul. Another artful method was now taken to destroy him. He was appointed the captain of a thousand men, in the hope that his adventurous valour would lead him into some fatal rencontre with the Philistines. But this danger his prudence enabled him to avoid. According to the stipulation of Saul prior to the death of Goliath, Merab his eldest daughter ought to have become the wife of David, but to put the greatest possible indignity upon him, she was married to another man. But the personal beauty, the heroic spirit, and the growing popularity of David engaged the affections of Michal the sister of Merab; this was soon discovered by her attendants, and communicated to her father. Saul now acted a part of the most nefarious atrocity. He determined to render the affection of Michal a snare to David, and the means of plunging him into dangers from which it would be impossible for him to escape. A hundred foreskins of the Philistines were demanded as the dowry of Michal; David went out with his men, and not only avoided the snare which had been laid for him, but brought twice the number to be given to the king.

How was David saved from the murderous intentions of Saul?

The unshaken affection of his daughter for David, the reputation which the young Bethlehemite had obtained for wisdom in council as well as prowess in war, the unparalleled friendship of Jonathan, a great victory which David gained over the Philistines, and the love which was displayed to him by all ranks and classes of the community, aggravated the hatred of Saul to fearful exasperation and fury. Again that wicked monarch attempted to kill him with his own hand, and again the lance missed its mark. But although for that night David escaped the danger, the emissaries of Saul were prepared to murder him in the morning. The affectionate ingenuity and successful stratagem of Michal, who placed an image in his bed, and pretended that he was sick, while he had been let

down from one of the windows of his house, saved the life of David.

Describe the flight of David from Sâul.

David naturally fled to Samuel at Ramah, and recounted the occurrences which had taken place in the palace of Saul. And here again the providence of God signally interposed for his protection. Saul sent some of his men in pursuit of David. But no sooner did they behold Samuel in the midst of the prophets, engaged in their sacred duties and proclaiming the high praises of the Most High, than they too, by an irresistible influence, were compelled to unite in the same hallowed employment, and forgot their murderous errand in the worship of God. A second and a third time the same circumstance occurred; and when Saul himself, forgetting the dignity of his station, and degrading the name and the character of a king, came to be the executioner of his own vengeance, he too found it impossible to resist the Spirit of God, and he united with the assembly in their praises and their prayers. After this event, an apparent reconciliation took place between the king and his son-in-law; but David soon found that neither the smiles nor the promises of a blood-thirsty tyrant are ever to be trusted. After having been saved from death by the faithful friendship of Jonathan; after having been armed and fed by Abimelech and the priests at Nob, who were all afterwards murdered for their generosity; after having executed the desperate resolution of taking shelter in the Philistine city of Gath, where he hoped by feigning idiocy to avoid the vengeance he might so reasonably have expected; after having formed a body of four hundred warriors from the desperate and needy adventurers who repaired to him at Adullam; after having twice with noble generosity and forbearance spared the life of Saul when he had him completely in his power, he again found himself compelled to flee to the natural enemies of his country, he was kindly received by Achish the Philistine king, Ziklag was given him by that prince for the place of his abode, and there, for a year and four months, he resided in comparative tranquillity.

What was the character of Samuel?

While David was a wanderer, the venerable Samuel descended to the grave. He lived to the age of ninety-eight years, all of which he had ^{A C. 1057.} devoted to the service of God. He was one of the most holy and excellent men whose actions are recorded in the Sacred Volume. His magnanimity, his integrity, his ardent zeal, his patriotic attachment to the institutions of his country, his firm resistance to arbitrary oppression, his tenderness of affection, his unhesitating obedience to the will of God, and the blameless purity and consistency for almost a century, combine to render his character one of the loveliest, as well as the most important, described in the history of the Jews. Samuel was the commencement of that line of prophets which was never discontinued until the days of Zechariah and Malachi—a chain whose actual existence and whose mighty object has been asserted by apostolic testimony, (Acts iii. 24.) From a passage in a part of revelation composed long after his death, (1 Chron. xxvi. 28.) it appears that Samuel was one of those who enriched the tabernacle by magnificent presents—from the same authority we learn that he bore an important part in the arrangement which was made for the proper distribution of the Levites for the service of God—and he too is said, at the institution of the regal form of government, to have inscribed in a book “the manner of the kingdom,” that is, to have stated according to the law (for it is a remarkable fact that God, foreseeing the institution of the regal form of government, had made an explicit revelation to Moses on the subject, Deut. xvii. 14.) the rights, prerogatives, and revenues of the king, and the defined limits of his authority and power.

What transactions took place between David and Nabal?

While David was at Ziklag he demanded supplies from Nabal, a rich and prosperous man, as some compensation for the protection which he and his men had afforded to the flocks in the field from the lawless freebooters of the country. When the messengers of David were dismissed with insult, he indignantly pro-

nounced the death and destruction of Nabal. The ready submission, the prudent precautions, and the seasonable liberality of Abigail, the wife of that churlish man, who met David and his troops with a peace-offering, averted from the head of Nabal his doom. After the death of Nabal, which occurred shortly afterwards, Abigail became the wife of David, and the partaker of his misfortunes and his triumphs.

What was the interview of Saul with the witch of Endor ?

When the Philistines with a mighty army again marched against Saul, most deplorable was the condition of that infatuated king. Conscious that he was forsaken by God, suspecting the fidelity of his people and the attachment of his army, when he saw the vast array of the Philistines, his heart trembled within him, he inquired of God, but there was no reply. Although the very existence of those infamous wretches who pretended, by dealing with demons, to discover approaching events, was proscribed by the law of Moses, and though a short time before, Saul himself had banished such diabolical impostors from his dominions, yet now he determined to go in disguise to Endor, where a celebrated sorceress lived, and to ascertain by her miserable incantations, what was to be the event of his struggle with the Philistines. He repaired to her abode. She was ready for his arrival ; and skilled in practising upon the imaginations of the deluded persons who visited her loathsome den of abomination, she inquired of Saul what spirit he wished her to recall from the invisible world. " Samuel," was his reply. The woman was as astonished as Saul, to perceive, by the actual existence of the apparition, which she, with all her infernal ingenuity, could never have called forth, that the mysterious power of God was exerted, that an awful inhabitant of the separate state was before them both, and that such an interposition proved that the crouching and trembling person who had sought her haunt was no other than the monarch of the Israelites. A dreadful voice was heard proclaiming to Saul, that God had utterly forsaken him; and the tremendous annunciation was made, and *the imagination shudders at the bare idea of the im-*

pression it must have made, "TO-MORROW SHALT THOU AND THY SONS BE WITH ME." Saul felt this appalling declaration to be the premonition of his approaching doom.

In the preceding narrative it is assumed, that an actual apparition was made to Saul, because the sacred narrative speaks of it as a *fact*. It affirms that Samuel appeared, that he spoke with an audible voice, that he foretold the death of Saul, the defeat of the Israelites, and the victory of the Philistines. It is not for a moment to be imagined that this apparition was called forth by magic, or by the incantations of the woman, but by the power of God; not only to show to Saul his sin in resorting to such forbidden sources of information, but also to demonstrate, to the very end of time, the folly and the certain punishment of unhallowed presumption and wicked curiosity. In a history like this, it may neither be improper nor uninteresting, to refer to the opinions of the Jews themselves, upon this memorable circumstance. Some affirm with the celebrated Manasseh-ben-Israel, that there are demons which have power over departed spirits for a limited period after death, and that by such a demon this apparition was caused—others maintain the opinion which has just been stated—and others again who prefer Rabbinical tradition to the testimony of inspiration, believe, that the whole affair existed only in the imagination of Saul, and that it was his own terror which made him suppose that he saw and heard these things. In concluding these observations it is impossible not to inquire, how could this narrative have found its way at all into the Sacred Writings, if the Hebrews, under the Levitical economy, had been as ignorant, as some affirm, of the doctrine of a future state?

What was the mode of the death of Saul?

The battle which was fought between the Philistines and the Israelites upon mount A. C. 1055. Gilboa, was fatal to the life and to the dynasty of Saul. While the Israelites fled before the impetuous charge of the Philistines, Saul beheld the valiant Jonathan and two others of his sons slain before his eyes; the pursuit was hot; escape was hopeless; the arrows

of the enemy grievously wounded the unhappy king ; despair took possession of his soul ; he commanded his armour-bearer to kill him ; fear bereft the trembling attendant of the power of obedience ; Saul threw himself upon the point of his own sword ; the wound was mortal ; he died upon the field. The armour-bearer followed the example of his sovereign ; the mountain was covered with the bodies of the slain ; the inhabitants of the neighbouring cities abandoned them in dismay to the enemy ; and the signal victory of the Philistines threatened the annihilation of the kingdom of Israel.

What was the character of Saul ?

Saul had commenced his government under the fairest auspices, and the most pleasing anticipations might reasonably have been cherished of a long, a prosperous, and a glorious reign. But he became intoxicated with his elevation ; his impiety corresponded with his presumption ; he became so disobedient, that he seems to have regarded himself as intirely independent of his God ; he degenerated into irrational tyranny and abominable cruelty, and completed the climax of his crimes by applying to a diabolical agency for the discovery of the future. The just and equitable regulations included in the divine law for the exercise of the regal authority, he had repeatedly violated, and that in the most flagrant manner—what wonder then, that his reign should come to a disastrous termination, and that a blast should rest upon the succession of his family to the throne ? Inspiration in a few words has penned his character and described his doom ; “ So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it. And he inquired not of the Lord, wherefore he slew him, and turned the kingdom to David the son of Jesse.” 1 Chron. x. 13, 14. It must not be omitted that the Affghans, a powerful oriental nation, north-west of Hindostan, claim to be the descendants of Saul, and possess a Persian history of that monarch.

SECTION III.

THE ACCESSION OF DAVID.

HOW did David receive the intelligence of the defeat and death of Saul?

DAVID was not in the battle which decided the fate of Saul. As a kind of feudatory vassal of Achish, he had offered to march with his men in the Philistine army, but was prevented by the jealousy of the principal officers; and he was afterwards engaged in the pursuit of some Amalekites, who, during his absence, had taken, plundered, and burnt Ziklag, and carried away as captives the women who had been left behind. But intelligence was soon communicated to him of the victory of the Philistines, the death of Saul and Jonathan, and the consternation of the Israelites. A young Amalekite, three days after the battle, presented himself to David in possession of the royal ornaments; and no doubt in the expectation of procuring a considerable reward, he boasted that he had been with Saul in his last moments, and that at the request of that unhappy monarch, he had assisted in his destruction. But he was mistaken in supposing that such disastrous tidings would be welcome to David, even though the death of Saul opened his way to the throne. David no sooner heard of the calamity, than he rent his clothes, pathetically bewailed the death of the king and of Jonathan, a friend so faithful and beloved, and ordered the wretch who had boasted that he had imbrued his hands in the blood of the anointed of God, to suffer the punishment justly due to an assassin. He forgot all his injuries in the unspeakable loss he had sustained, he bitterly deplored the miserable condition of his unhappy country, and he poured forth the feelings of his affection in an elegy the most tender, the most pathetic, the most sublime, that human language has ever embodied. It is to be deplored that the spirit of this funereal lamentation for Saul and Jonathan, evaporates in the translation, and that it is impossible to transfer

the full life and beauty of the original into another language.

What were the first proceedings of David after the death of Saul?

A. C. 1055. The first step of David was to march to Hebron with his military followers; the tribe of Judah immediately surrounded him upon his arrival, recognized his regal title, and submitted to his authority. He was now thirty years old; his courage, his fortitude, and his patience had been severely tried by a long series of dangers, disappointments, and hardships; the protection which he had experienced in so many misfortunes and perils, had taught him to consider the Providence of God the best safeguard for his throne; and both his personal and mental endowments, and his acquired qualifications, might allow the well-founded hope of a long career of glory.

Over which of the tribes of Israel did David in the first instance reign?

For some time his authority was limited to Judah. The cause of Ishbosheth, a remaining son of Saul, was supported by the talents, the valour, and the influence of Abner, one of the most able generals of the times. A civil war commenced; the troops of Ishbosheth were defeated; and Abner, being grossly reproached by his master, and being disgusted with the insult, repaired to David, whose interests he determined to promote with all his energy and zeal. But Abner was soon destroyed. In the army of David were three valiant brothers, the sons of Zeruah. Joab, who long sustained a distinguished command, and was one of the principal supports of the throne of David—Abishai, and Asahel. In one of the skirmishes between the troops of David and Ishbosheth, Asahel, pressing too eagerly in the pursuit, though repeatedly warned to desist, was slain by Abner. When Abner was reconciled to David, Joab had not forgotten the death of his brother; he determined upon revenge; under pretence of friendship, he obtained an interview with Abner, and perpetrated a most foul and perfidious murder. The unaffected grief of David, the eulogium he pronounced upon Abner, and the curse he uttered upon

the sons of Zeruah, saved him from the imputation of participating in the crime ; and his whole conduct on the melancholy occasion, must have gained for him universal affection and esteem.

Did the civil war between David and Ishbosheth long continue ?

The defection of Abner was the ruin of the cause of Ishbosheth. Baanah and Riehal of the tribe of Benjamin privately assassinated him, and they carried the head of their victim to David in the hope of reward. They had their reward ; for David ordered them to instant execution, and commanded their bodies to be mutilated after their death, to prevent the recurrence, and to display his abhorrence, of such detestable crimes.

How did David become the king of all Israel ?

When Ishbosheth and Abner were no more, all the tribes of Israel repaired to David at A. C. 1058. Hebron ; there he was solemnly inaugurated king ; and after the previous calamities and dissensions, his accession was contemplated with universal exultation and joy. His character for valour, ability, integrity, and benevolence was well known ; and it was hoped, that under his vigorous administration, the wounds of the bleeding state would be healed, and that the people would enjoy a happy emancipation from the combined horrors of internal anarchy and foreign invasion. These hopes were not disappointed.

What city was taken by David and rendered the metropolis of his kingdom ?

The city of Jebus had been occupied by the Jebusites from the time of the invasion of Canaan, and its inhabitants so confidently considered it to be impregnable, that they treated David's preparations for the siege with merriment and insult. But neither the strength of the fortifications, nor the apparently inaccessible situation of the place, could preserve it from the skill of David and the enterprising valour of his men. It was taken ; and its eligible situation recommended it to the conqueror for a regal residence. Upon the summit of a hill, divided by a deep valley from another,

upon which the temple was afterwards erected, Jerusalem was built; a royal palace was constructed by the assistance of Hiram king of Tyre, who furnished the timber and the artificers; and the city was constituted the metropolis of the kingdom of David. Such was the commencement of the grandeur of a city, beyond all comparison, the most important in the world—a city, which has witnessed the most awful revolutions, and which has been the theatre of the most stupendous transactions, recorded in the annals of the human race—a city, which, however deplorable may be its present degradation beneath the disastrous influence of Mohammedan despotism, is, in all probability, yet destined to appear with a glory transcending that of any past period in its history, in the restoration of the scattered nation of the Jews to their country, to their Messiah, to their altar, to their God. The buildings of David at Jerusalem were not confined to his palace. Having partially filled up the valley of Millo, which intervened between the two hills of Sion and Moriah, he erected walls around the space he intended for the city, palaces were built for the princes and nobles, a tower was reared for an armoury, and strong fortifications defended the whole.

In what did the glory of Jerusalem consist?

The glory of Jerusalem did not arise from its grandeur as the metropolis of the kingdom, but from its peculiar sanctity as the residence of God. The sacred ark, the perpetual memorial for God, where he appeared propitious in dispensing his favour, the centre of the solemnities of religion, the visible emblem of the divine Majesty and presence, had remained for almost fifty years, from the time when it was restored by the Philistines after the death of Hophni and Phinehas, at Kirjath-jearim, in the house of Aminadab. Its removal to Jerusalem was determined, not as an arbitrary resolution of David, but in accordance with the decision of the law. (Deut. xii. 5—11.) It was evidently most just, that the ark should be placed in the principal seat of public solemnities, the perpetual residence of the supreme courts of justice and equity. In fact the placing of the ark in Jerusalem, was essential to constitute that city the capital of Palestine.

What fatal event occurred on the removal of the ark?

Thirty thousand men, consisting of the noblest and most honourable of the Israelites, accompanied David to bring the ark to Jerusalem, with all the ceremony and honour demanded by so solemn an occasion. When the magnificent procession set out from the house of Aminadab, the sound of music and the harmonious unison of all kinds of instruments, expressed the joy of the sovereign and the people. The procession was soon interrupted; the joy was soon suspended. Uzzah, one of the sons of Aminadab, observing that the oxen which drew the vehicle containing the ark stumbled, placed his hand upon it, and for this act of sinful temerity he was instantly struck to the earth a lifeless corpse. It was not lawful, even for a Levite, to touch the ark, and Uzzah acted profanely, not recollecting that it was the symbol of the presence of God.

Was the ark ultimately brought to Jerusalem?

After this appalling occurrence the ark remained in the house of Obed-edom three months. But David was still determined to effect its removal to Jerusalem. Remembering that the manner of its conveyance in the first instance had been irregular, that it was the province of the priests alone to carry the ark and to minister to it, he called the high-priest and the principal Levites; they sanctified themselves according to the prescribed ritual; they bore the ark from its resting-place amidst the strains of music and the acclamations of thousands of the people; David himself, divested of his royal garments, and wearing a linen ephod, with his harp in his hand, and dancing before all the people, expressed the fulness of his joy, while some of the Psalms which he had composed for the occasion were sung at intervals as the multitude proceeded. (Psalms lxxviii. cv. cvi.) Thus the ark was happily brought to Jerusalem; God gave his express approbation to the station which was assigned to it, (Psa. cxxxii.); he became the immediate Guardian of Jerusalem, and the Omnipotent Preserver of its prosperity and peace. This character he sustained and exempli-

fied, until the abominable idolatries and wickedness of the Jews, induced him to remove his presence, to withdraw his protection, and to abandon them to the avenger and destroyer.

The exultation of David in dancing before the ark, called forth the reproaches of his queen Michal. He answered her scoff by stating that what he had done had been performed before the Lord ; and he was so offended with her presumption, and so disgusted with her disposition, that he cohabited no more with her to his death.

What project did David form after the removal of the ark to Jerusalem ?

The introduction of the ark to Jerusalem, by no means satisfied the wishes of David. He could not rest in a palace of cedar, while the ark of God remained in a tabernacle. He therefore projected the building of a magnificent temple in which the ark should remain, and in which the festivals of religion should be celebrated. But his life was not to be spent in tranquillity and peace ; other cares were to occupy his time ; he was divinely forbidden to attempt the accomplishment of the work ; and it was reserved for the long and glorious reign of his successor, to witness the erection of an unrivalled edifice, in which the worship of God for centuries was celebrated, until the iniquities of the Israelites were full, and the ruthless hand of an Assyrian conqueror laid the matchless structure in the dust.

SECTION IV.

EXPLOITS OF DAVID.

WERE the warlike operations of David successful ?

THE warlike operations of David were crowned with signal and uniform success, and extended his dominions from the banks of the Euphrates to the shores of the Mediterranean Sea, and from mount Taurus to the frontiers of Egypt.

Describe the conquest of the Philistines.

The PHILISTINES made a violent irruption into his territories, and though they were defeated with great slaughter, the very next year they again invaded his dominions. Under the direction of God he gained so signal a victory, that ages afterwards, it was declared by an inspired prophet to have been a memorable display of the power and mercy of the Most High. (Isa. xxviii. 21.) But this implacable nation, un intimidated by past reverses again appeared in arms; they were most effectually humbled; Gath, with the greatest part of their territorial possessions, was finally wrested from their hands; and until the reign of Jehoram, the son of Jehoshaphat, that is for a period of two hundred and forty-six years, they remained in subjection to the sovereigns of Judah.

Describe the conquest of the Moabites.

The MOABITES had long been the cruel enemies of the Israelites, and the horrible barbarities which they were accustomed to inflict upon their unhappy captives, justified a severe retaliation. They were conquered by David; they were treated with terrible and exemplary severity; and their spirit and their power were so completely broken, that it was not until after the death of Ahab, that they ventured again to assert their national independence.

Describe the conquest of the Syrians.

Hadadezer, or Hadarezer, king of the SYRIANS of Zobah, the country to the north-east of Palestine, extending from Libanus to the Orontes, endeavouring to encroach upon the territories of David, sustained a terrible defeat. The Syrians of Damascus advanced to their support; their numbers and their valour disappeared before the armies of David; twenty-two thousand of them were slain in battle; their country was invaded; Damascus was taken; the metropolis and the principal towns of the country were garrisoned by the Israelites; the golden spoils of the Syrians were transmitted to Jerusalem; the brazen masses, called Betah and Berothai, were sent to be preserved for the use of the temple which was soon to be reared;

and the nations of the East trembled before a man who had been once an obscure shepherd of Bethlehem, but whom God had chosen to found a dominion typical of another, a nobler, a spiritual empire, destined to endure throughout all eternity. The alliance of the king of Hamath with David followed the defeat of the Assyrians, and greatly increased the amount of the treasures, which from every quarter were sent to Jerusalem, and devoted to the sacred edifice which Solomon was to build.

Describe the conquest of the Edomites.

The **EDOMITES** were next vanquished: and Joab being left by David to complete the subjugation of the country, with stern and inexorable cruelty, extirpated the whole population capable of bearing arms.

Describe the conquest of the Ammonites.

The subduction of the **AMMONITES** followed that of the **Moabites**. Nahash their king, had been in alliance with David. When he died, and Hanun his son had ascended the throne, David sent ambassadors to congratulate him on his accession, and to condole with him on the death of his father. The brutal Ammonite sent back the ambassadors to David, with shameful ignominy, neither to be forgotten nor forgiven by their master. The troops of David, under the command of Joab and Abishai, commenced their march; but the Ammonites had collected an immense auxiliary army of Mesopotamians and Syrians; the Hebrew forces were surrounded by their superior numbers; but the dispositions of Joab were so skilfully made, and he was so ably seconded by the valour of his soldiers, that the confederates were defeated with great slaughter. But the Ammonites did not despond; another vast body of Syrian auxiliaries was collected; Shobach the generalissimo of Hadarezer was at their head; David in person took the field, passed over Jordan, and marched upon He-
A. C. 1037. lam, where the Syrians were encamped; three hundred of the chariots were destroyed; forty thousand horsemen, and seven thousand men who fought in chariots, with Shobach their general, were slain; the Syrian princes instantly made peace, and

transmitted tribute; Rabbah the capital city of the Ammonites was besieged—a siege, as will soon be seen, in one sense, most disastrous to David—it was taken; many of the Ammonites were exposed to the most excruciating torments, and those who survived were reduced to a condition of laborious servitude.

Did the internal government of David correspond with the vigour of his foreign administration?

The internal government of David was as excellent, as his foreign conquests were extensive. While he increased the power and glory of his people abroad by his brilliant successes in war, he made them happy by an equitable administration of justice at home. He maintained an army adequate to the defence of his extensive territories; he arranged for the just and impartial government of each particular tribe; he appointed proper officers for the management of his finances, thus uniting magnificence with economy; and he had a council of wise and experienced men, who assisted him with their advice on every occasion of emergency, and in the extraordinary affairs of state.

Mention a particular instance of David's magnanimity.

A particular instance of his magnanimity is recorded. He inquired if any persons remained of the family of Saul, not to destroy them, but to evince to them his kindness, and to exalt them to honour. Mephibosheth, the son of Jonathan, was found; David sent for him to court, made him a munificent grant of lands, and commanded Ziba, an old servant of Saul, to arrange for him the affairs of his estate, while Mephibosheth himself was constantly retained about the person of the king.

Give a general character of the reign of David up to this period.

So far the reign of David presented a pleasing picture of unmitigated prosperity and untarnished glory. He had created one of the mightiest monarchies of the East; he had crushed every enemy who had presumed to oppose him in his conquering career; he had built a metropolis worthy of his empire; he had arranged his

administration by admirable principles of policy and justice ; he had a numerous family round him, sons who were likely to perpetuate his dynasty ; and he had been crowned, in a most remarkable manner, by the blessing, the protection, and the favour of God.

Was this scene reversed ? and what was the cause of the reverse ?

The scene was soon reversed. David committed flagrant crimes which entailed a curse upon his family, blasted his own peace, and filled up the remainder of his reign with a series of misfortunes and sorrows. Lawless lust, was the source of his calamities.

What was the crime of David ?

While Joab and the army of the Israelites, were engaged in the siege of Rabbah, David remained in Jerusalem. As he was walking upon the roof of the royal palace, he saw a woman of uncommon loveliness enjoying the luxury of the bath. A licentious passion was instantly excited. He discovered that her name was Bathsheba, that she was the daughter of Eliam, the grand-daughter of the celebrated Ahithophel, and the wife of Uriah a distinguished military officer, at that time in the army before Rabbah. David forgot himself, his duty, his dignity, and his God ; he sent for Bathsheba, she abandoned herself to his unhallowed passion, and they both incurred the guilt of adultery, a crime by the Mosaic law punishable by death.

What awful aggravation followed the crime of David ?

When it was found that the consequences of his crime could no longer be concealed, the conduct of David was characterised by the darkest atrocity. He sent for Uriah from the army, hoping that by his conversation with his wife, the unhappy intrigue might yet be concealed. When the king found, that with the blunt obstinacy of a soldier, Uriah, though reduced to a state of intoxication, refused to enjoy the pleasures of home, while his comrades were exposed in the fields, it was resolved to add the crime of murder to adultery, and Uriah was to die. He was sent with a billet to Joab, containing the following ominous words, "Set

Uriah in the fore front of the hottest battle, and retire from him, that he may be smitten and die." The abominable orders were promptly obeyed. Joab ordered Uriah to an assault upon that part of Rabbah, where the most valiant of the Ammonites were placed; Uriah obeyed, and was slain in a sally by the garrison. Thus the king of Israel was his base destroyer and murderer. David seems to have remained for some time in a state of obdurate insensibility, without any contrition for his crime. But Nathan the prophet was sent to rebuke him; by an ingenious parable, he not only described to David the enormity of his offence, but made him pronounce the sentence of his own condemnation; and then he boldly declared to his face, "Thou art the man." The tremendous sentence was then pronounced, that the sword should never depart from his house, that he should find the sources of his misery in his own family, and that, in the presence of multitudes, his own wives should be exposed to the most shameful pollution. The appeal and the denunciation of Nathan, were followed by the repentance of David; and his sorrow and his prayers were expressed in that pathetic Psalm (li.) which continues to this day, at once to embody the emotions of genuine penitence, and to encourage by the hopes of divine forgiveness. But the child which was the fruit of the adulterous intercourse died, and though Solomon was subsequently born, all the remaining days of David were a tissue of calamity and woe. A. C. 1033.

Mention an afflictive event which took place in the family of David.

Amnon, his eldest son by Ahinoam, his second wife, had conceived an incestuous passion for Tamar, his half sister, which he gratified by treachery and force, and afterwards grossly insulted the victim of his brutal desires. Absalom, her brother, was so stung by this intolerable indignity, and so exasperated by the too lenient conduct of his father, who imposed no adequate punishment for the unpardonable offence, that he caused his servants to murder Amnon in the midst of the sons of the king, while engaged in merriment and festivity.

SECTION V.

THE REBELLION OF ABSALOM.

GIVE some account of Absalom ?

ABSALOM the son of David by Maacah, the daughter of Talmai, the king of Geshur, was the handsomest man of his age. He was particularly distinguished by the abundance and beauty of his hair, which when periodically cut, was found to weigh two hundred shekels by the king's standard, that is about thirty-one ounces. He was a young man of aspiring and unbounded ambition; he was capable of carrying on the most nefarious designs under the most plausible appearances; and he was restrained by no principles of conscience, by no sentiments of humanity, by no sense of obligations, either human or divine, in the prosecution of his comprehensive plans. After the murder of his brother, he fled to his father-in-law at Geshur, and for three years he was an exile from Jerusalem. Joab, however, that most valiant of soldiers, and able of generals, but most insidious, cruel, and vindictive of men, observing that the king still retained a strong affection for his wicked and unnatural son, by the artful interposition of a wise woman from Tekoah, procured the royal consent for Absalom's return; but though he was permitted to reside in Jerusalem, he was still excluded from the presence of his father. At length the vigorous measures of Absalom, who burnt the standing corn of Joab, to compel that warrior to complete his reconciliation with David, proved effectual; he had an interview with his father, the strong paternal affection of the king incapacitated him for any further alienation, and Absalom was taken to his bosom. But the restless ambition of this truly wicked young man, was by no means satisfied. With abominable perfidy, he plotted against the government of his father, and determined to tear the crown from his head. He began by ingratiating himself with the people, intercepting them in their attempts to gain access to the royal presence, represent-

ing the insuperable difficulty of procuring redress for their grievances, and by his pretended sympathy alienating their affections from his father, and obtaining them for himself. And all this, at the same time, was accompanied with a splendour of appearance, and a magnificence of retinue, which was most likely to impress the minds, and attract the admiration of the populace.

Describe the rebellion of Absalom against David ?

At length the standard of rebellion was unfurled. Upon the pretext of a sacred vow A. C. 1023. which he had made during his residence in Geshur, Absalom asked, and obtained, permission to go from Jerusalem to Hebron, attended by two hundred men who were ignorant of his treasonable design. At Hebron he blew his trumpet ; numbers of the fickle and seditious people obeyed the summons ; at the head of a powerful army, he commenced his march towards Jerusalem ; so rapid was the advance, and so unprepared was the king, that resistance was hopeless, and it became necessary immediately to evacuate the metropolis. Most afflictive was the scene, and most impressive the exhibition of the evanescence of all sub-lunary grandeur, when a great monarch whose name had been the terror of the East, and whose glorious exploits had elevated his empire to the highest pitch of prosperity and renown, was seen flying with every token of humiliation and mourning, before a rebellious son—a son too, upon whom he had so lately lavished the manifestations of parental tenderness. David was still attended by his faithful guards, those brave men who had retained their attachment for him through every change of his fortune, from the hour when they assembled near the cave of Adullam, to the day when he fled a melancholy exile from Jerusalem. The fallen are never destitute of those, who are ready to defraud, to insult, and to defame. First, Ziba, to whom David had intrusted the administration of the estate of Mephibosheth, came and obtained from the distressed monarch, a fraudulent grant of the whole inheritance : and then Shimei the son of Gera, a kinsman of Saul, met him at Bahurim, hurled stones at him with bitter imprecations and curses, and denounced the ven-

geance of a retributive providence for his conduct to the late sovereign of the Israelites.

What were the proceedings of Absalom after the flight of his father ?

Absalom in the mean time took possession of Jerusalem without resistance ; and then two events occurred which must have agonized the heart of David, and brought to his recollection, in the most painful manner, his crime in the matter of Bethsheba and Uriah. His concubines whom he had left behind him in the palace, were openly dishonoured by Absalom, in precise accordance with the denunciation of Nathan. And Ahithophel, one of his principal counsellors, a man renowned for his political sagacity and experience, embraced the cause of Absalom, and devoted all his prudence and wisdom to establish the usurper on the throne. Jewish writers state, that this man was the grandfather of Bathsheba ; if their assertion be correct, it is very probable that the reason of his adherence to Absalom, was his sense of the injury done to his family by the wickedness of the king. Such however was the apprehension which David entertained of the coalition of this formidable counsellor with his rebellious son, and so oracular do the decisions of that artful and penetrating politician appear to have been considered at that time, that Hushai, an Archite and a faithful friend of David, was sent to Jerusalem to feign allegiance to Absalom, and to counteract the machinations of Ahithophel. There was abundant reason for the exertion of all his eloquence and influence. Had the counsel of Ahithophel been followed, humanly speaking, the ruin of David would have been inevitable. He earnestly recommended the instant pursuit of the king, while his men were weary, and before he had time to reinforce his dispirited troops ; he offered to be himself the conductor of the enterprise ; he declared that with twelve thousand men he would accomplish it, and that having slain David, he would bring his followers before the throne of Absalom. Had it not been for the ingenious and plausible representations of Hushai, this recommendation, the only one which under the *circumstances of the case* ought to have been adopted, would

have been followed. But Hushai described David and his men as so terrible for their personal valour exasperated by despair, that he persuaded Absalom to defer the pursuit until the whole force of his adherents had been collected. Ahithophel easily perceived in this measure, the ruin of Absalom, and the destruction of his followers; and convinced, that upon the victory of David, his own doom would be signal and his death most probably ignominious, he hastily returned to his house, he became his own executioner, and was buried in the sepulchre of his fathers.

How did the rebellion of Absalom terminate?

The decisive conflict between the army of David, commanded by the gallant and invincible Joab, and that of Absalom, commanded by Amasa, his cousin, the nephew of David, took place at Mahanaim, a city of the Levites, on the brook Jabbok, and in the tribe of Gad. Before the commencement of the battle, David, whose affection for his unhappy son continued undiminished and unalterable, gave a strict charge to all his officers to spare Absalom in the heat of the battle, in the exultation of the victory, in the fury of the pursuit. His affectionate solicitude was useless. The struggle was soon decided. The raw troops of Absalom were unable to resist the intrepid veterans of his father, and were scattered over the country. Absalom himself as he fled was caught by the hair by a branch of a tree; Joab was soon informed of the helpless condition of his enemy, and with that stern cruelty which formed so conspicuous a feature of his character, he hurried to the spot with three javelins in his hand, and transfixed the heart of the usurper. David, who had been persuaded by his men to remain in the city, anxiously awaited the result of the battle. The tidings came that his troops had gained a decisive victory, but that Absalom was slain. The passionate grief of the king for the death of his rebellious son, excited the murmurs of his men, and the reproof of Joab. David repressed his concern, he took the necessary steps to avail himself of the full consequences of the victory, he reascended the throne, he published an act of amnesty for all the adherents of his unfortunate son, he reinstated Mephibosheth in the

possession of the estate of which he had been deprived by the representations of Ziba, he bestowed rewards upon those who had distinguished themselves by their unshaken loyalty, and the order of the administration and of the kingdom was completely restored.

Name an ominous circumstance which took place on the return of David to Jerusalem.

An event occurred on the return of David to his capital which may be regarded as predictive of the division of the kingdom in the reign of Rehoboam. He was met on his way to Jerusalem by a large proportion of his people, in which the tribe of Judah was most conspicuous. The prominent part which this tribe acted in the royal restoration, and, perhaps, the peculiar favour which it received on account of its loyalty, excited the jealousy and disgust of the rest of the Israelites. The altercation which took place on this occasion, produced another rebellion. A seditious demagogue, Sheba, the son of Bichri, sounded his trumpet and gave the usual signal of insurrection, "To your tents O Israel! we have no part in David, neither have we inheritance in the son of Jesse." The king acted on this occasion with his accustomed promptitude and vigour. He commanded Amasa, to whom he was now fully reconciled, to collect the troops of Judah, and to pursue the traitor with indefatigable diligence. Amasa executed his commission so negligently, that Abishai, was sent with what troops were at hand to quell the revolt. The ever-active Joab, also, at the head of the king's guards, whose valour, fidelity, and prowess, had been proved in many a bloody field, marched with so much celerity, that he overtook and besieged Sheba in the city of Abel. The fears of the inhabitants, and the wise advice of a prudent woman in the city, induced them to sacrifice the traitor for their own security. His head was thrown over the walls, the siege was raised, and the dangerous rebellion was quelled. But the success of Joab was sullied by another act of murderous treachery, which attaches eternal infamy to his name. As he was on his march after Sheba, he was joined by Amasa; Joab approached him with the semblance of friendship, but *while the words*, "Art thou in health my brother?"

vibrated upon his lips, his poignard entered the heart of Amasa, who fell dead at his feet.

What event of painful interest next occurred in the reign of David ?

The most painful interest attaches to the next recorded transaction in the reign of Da- A. C. 1021.
vid. For three years a famine had wasted the resources and oppressed the population of the country ; and it was ascertained by a divine communication, that it was inflicted for the unpunished guilt of Saul and his bloody house, contracted by the slaughter of the Gibeonites. For Saul, under the influence of some wicked motive, had barbarously destroyed a great number of this unhappy people, who from the time of their subjugation by Joshua, had been retained in bondage. Seven of the sons of Saul were given up to the Gibeonites, and they suffered the penalty of an ignominious death. The maternal affection of Rizpah, the mother of two of these unhappy wretches, who took her mournful station on a neighbouring rock to prevent the birds from tearing the bodies by day and the ravenous beasts at night, excited the compassion of David ; the bones of the slain, together with those of Saul and Jonathan which until now had reposed at Jabesh-Gilead, were collected, and were placed in the sepulchre of Kish, the ancestor of this devoted and miserable family.

What nation attempted to throw off the authority of David ?

The ever-restless Philistines, who seem to have struggled for their national independence with the most undaunted and obstinate valour, made another effort to emancipate themselves from the thralldom of subjugation. In their army were four gigantic warriors, who were considered the champions of their country. One of them had almost succeeded in killing David, whose intrepid valour had led him into the midst of the fight. Abishai, the brother of Joab, saved the life of his sovereign, and the contest terminated in the complete humiliation of the Philistines.

SECTION VI.

CONCLUSION OF THE REIGN OF DAVID.

WHAT instance of presumption did David give in the close of his reign?

THE warlike achievements of the king of Israel had now been brought to a close; the tribes and the nations which surrounded his frontier, were either associated with him in alliance, or subjugated by his power; and he enjoyed the blessing of uninterrupted tranquillity and peace. The best of men are unable upon all occasions to resist the temptations of prosperity. Proud of the vast resources and immense population of his empire, he determined, in an A. C. 1017. evil hour, to ascertain the number of the people who submitted to his authority in peace, or could be called to his standard in war. This resolution was not only sinful because it proceeded from unhallowed principles, but it was impolitic because by exhibiting the relative superiority of the tribe of Judah, it directly tended to produce the same disastrous jealousies which had already caused the dangerous sedition of Sheba. In vain Joab, whose abilities seem to have been equally eminent in the cabinet and the field, and the experienced officers who had so often proved their allegiance and loyalty, dissuaded him from the adoption of the imprudent measure. The census was made; eight hundred thousand men of military age were found in Israel, and five hundred thousand in Judah. David had no sooner accomplished his object, than he became conscious of his sin, and bitterly repented before the throne of God. The prophet Gad, who afterwards became the biographer of his sovereign, was sent to propose three punitive evils for his selection, famine for seven years, flight before his enemies for three months, or a pestilence which was to rage for three days. "Let us fall now into the hand of the Lord; for his mercies are great: and let me *not fall into the hand of man,*" was the mournful re-

ply of the humbled monarch. The pestilence commenced, and seventy thousand individuals soon descended to the grave. But the pathetic prayer of David, "Lo, I have sinned, and I have done wickedly; but these sheep what have they done? Let thine hand, I pray thee, be against me, and against my father's house,"—this prayer was heard. At the thrashing floor of Araunah, a Jebusite, the plague was stayed, the ground was purchased by A. C. 1017. David for sacred purposes, there an altar was built, and on its site on mount Moriah, already memorable for the sacrifice of Isaac, the splendid temple of Solomon was afterwards reared.

Did David terminate his reign in peace?

The close of the reign of David was disturbed by machinations and intrigues relative to the succession to the crown. Adonijah his fourth son, impelled by an inordinate ambition, and having attached to his party the celebrated Joab and Abiathar the priest, attempted to take advantage of the age and infirmities of his father, and to obtain possession of the kingdom. When he conceived that his designs were ripe for execution, he collected his adherents at a great entertainment, to which he invited all the king's sons except Solomon, and from which also Nathan the prophet, Zadok the priest, and Benaiah the illustrious warrior, were excluded. The intelligence was soon communicated to the king by Bathsheba; he commanded Zadok, Nathan, and Benaiah, to take Solomon, surrounded by the royal guards, and to proclaim him sovereign of the Israelites. The sound of the trumpets, and the acclamations of the people, soon convinced Adonijah and his friends of the disappointment of their schemes and the danger of their persons; they immediately dispersed; Adonijah took sanctuary at the horns of the altar, but soon afterwards received a full pardon from Solomon.

What object particularly excited the solicitude of David before his death?

When David perceived that his dissolution was at hand, he diligently devoted the remainder of his strength and of his time, to arrange the affairs of his

kingdom. His great object was to furnish every possible facility for the erection of the temple. For this purpose, he gave to Solomon the plan of the sacred edifice and the arrangements of its services ; he presented him with the incalculable treasures which he had amassed during a long career of victory and conquest ; and he stimulated the fathers and princes of the people to contribute to the utmost extent of their generosity and ability, to this great work. He gave to Solomon his dying advice ; he recommended him to keep a watchful eye upon the restless and ferocious Joab, and upon Shimei who had cursed him at the rebellion of Absalom ; and he earnestly exhorted him to a steadfast adherence to the service of God and the institutions of the law, as the basis of the regal establishment, and the security of the prosperity and glory of the kingdom.

What was the character of David ?

A more illustrious personage than David, has never appeared on the theatre of the globe. He was possessed of qualities which invest his character with surpassing loveliness. Whether he be contemplated as a shepherd, a warrior, a prince, a sovereign, a conqueror, or a saint, the mind must bear testimony to his unrivalled excellency. His modesty, his patience, his forbearance, his humility, his patriotism in the time of his persecution, the tenderness and amiableness of his disposition, his disinterestedness ; his clemency, his justice, his sagacity, his promptitude, his prudence, his diligence, his perseverance, when he ascended the throne ; his undaunted valour and consummate skill as a military commander ; his regard for the institutions of man, and for the commandments of God ; his exalted devotion, which he embodied in those poetic compositions, which are infinitely superior to any that have excited the admiration of mankind, either in ancient or in modern times—compositions, which in language sometimes pathetic, sometimes vehement, sometimes tender, sometimes sublime, he has expressed the most profound repentance, the most holy aspirations, the most fervent prayers, all the animation of celestial hope, all the fervour of divine love, all the joy of communion with

God, and all the rapture inspired by the anticipation of the heavenly world—compositions, which ever since his day have expressed the feelings and conducted the devotional services of the best, of the wisest, and of the holiest of men—compositions, whose utility will never be fully known until the awful disclosures of the great last day are made before the whole intelligent universe—all these dispositions, and qualities, and graces, combine to give unrivalled interest to the character of David, and to demonstrate the applicable propriety of the description, “He was the man after God’s own heart.” “He was chosen out of the people of Israel. He played with lions as with kids, and with bears as with lambs. He slew a giant when he was young; and took away reproach from the people; for he called upon the Most High Lord, and he gave strength to his right-hand to slay this mighty warrior, and to set up the horn of his people. So the people honoured him with ten thousands, and praised him in blessings of the Lord, for he destroyed the enemies on every side, and brought to nought the Philistines his adversaries.—In all his works he praised the Holy One Most High, and blessed the Lord with words of glory.—He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs. He beautified their feasts and set their solemn times in order.—The Lord took away his sins, and exalted his horn for ever, he gave him a covenant of kings and a crown of glory in Israel.”

What were the deficiencies of David’s character ?

His crime in the matter of Uriah and Bathsheba, was dark, dreadful, and inexcusable; he did not always exemplify the feelings of humanity to the nations he subdued by the prowess of his arms; and when he numbered the people, he seems, either to have aspired after the fame of a universal conqueror, or at any rate to have cherished an irrational and wicked pride in the vastness of his own resources, to the forgetfulness of his heavenly benefactor, and to the prejudice of the prerogatives of God. Yet with all the deficiencies of his character, he was one of the most valiant of soldiers, one of the wisest of mon-

archs, one of the sublimest of poets, one of the most heroic of patriots, one of the most holy of believers, one of the best benefactors of mankind ; and for his Psalms, generations yet unborn, will invoke blessings upon his name.

What was the duration of David's reign ?

David died in the seventy-first year of his A. C. 1014. age, after having reigned thirty-three years in Jerusalem, and upwards of seven in Hebron, in all forty years. His remains were deposited in Jerusalem, with every demonstration of veneration.

SECTION VII.

THE REIGN OF SOLOMON.

HOW did the reign of Solomon commence ?

THE reign of SOLOMON commenced with a renewal of the intrigues of Adonijah. To strengthen his party, and to give additional force to his pretensions to the crown, he instigated Bathsheba, the queen mother, to obtain the royal permission for him to marry Abishag, a young female who had been employed to minister to the personal comforts of David immediately prior to his death. His motive was detected, and his imprudent application brought immediate ruin both upon himself and his followers. Adonijah was put to death ; Abiathar was deposed and banished ; and Joab was slain beneath the very horns of the altar. The life of Shimei was spared, on condition that he never left the city of Jerusalem ; but he violated his own promise three years afterwards ; avowedly in pursuit of some fugitive servants, he incurred the execution of his sentence, and fell a victim to his folly and perjury.

What princess became the queen of Solomon ?

One of the first proceedings of Solomon after his accession to the throne, was to form a matrimonial alliance with the king of Egypt, a step which how-

ever advisable as a matter of policy, ultimately contributed to his apostacy from the God of his fathers.

How was the preeminent wisdom of Solomon acquired ?

At a very early period of his reign Solomon performed a solemn act of devotion, with a magnificence adapted to the dignity of his station. Although the ark was at Jerusalem, the tabernacle, the altar, and the sacred utensils which had been made by Moses in the wilderness, remained at Gibeon. There Solomon offered a thousand sacrifices in acknowledgment of the divine goodness, which had so auspiciously placed him upon the throne. On the following night, God appeared to him in a dream, and promised to bestow upon him whatever might be the object of his prayers. Solomon requested an understanding heart, that he might equitably judge the people and conduct the administration of his government. The petition was granted ; and to unequalled wisdom were added honours and riches, which the world could not parallel.

Repeat an instance of the wisdom of Solomon.

Two women who lived in the same house, became mothers at the same time ; and one of them, by her carelessness, became the involuntary destroyer of her own child. She immediately laid claim to the infant of the other, and the affair was presented for the decision of Solomon. He commanded the living child to be divided between the claimants. Maternal affection instantly discovered the real mother ; she implored the life of the child, expressing her willingness to resign her pretensions, rather than see her helpless babe slaughtered before her eyes. Solomon instantly gave his decision in her favour, and she went away exulting in the possession of her child.

Did the wisdom of Solomon become celebrated ?

The wisdom of Solomon soon became unrivalled in the history of the world. He composed or collected three thousand Proverbs, and one thousand and five poems. His acquaintance with the productions of nature was wonderful ; his knowledge of the human heart, and of the springs of human actions, was

equally astonishing ; and from the most distant countries, strangers perpetually arrived, and from the most remote princes ambassadors were sent, to hear the dictates of his wisdom, and to acknowledge the justice of his fame.

Describe the administration of Solomon.

His wisdom was demonstrated by the character of his internal government. While Solomon reigned over all the kingdoms and countries from the Euphrates to the Nile, there was no part of his vast dominions, which did not enjoy the blessings of his minute and diligent superintendence. He divided his kingdom into twelve districts, over each of which he appointed proper officers ; he made a variety of politic arrangements for the collecting of the tribute ; he maintained a standing army sufficient for all the purposes of defence ; thus his people lived in peace, plenty, and splendour ; their number and their opulence prodigiously increased, and they might well glory in a sovereign, by his subjects beloved, by his enemies feared, and receiving subsidies and tribute from nations whose very names were unknown to their ancestors.

What was the great religious work accomplished by Solomon ?

The great work to which Solomon devoted all the resources of his empire and all the energies of his people, was the construction of the temple. Soon after he had assumed the sceptre, he had renewed the alliance of his father with Hiram king of Tyre ; that prince readily agreed to afford his valuable and indispensable assistance ; the cedars of Lebanon were cut down for the use of the sacred edifice ; and skilful artificers in wood and in stone, in iron and brass, in gold and in silver, were sent in adequate numbers to Jerusalem. Solomon in return, regularly transmitted to Hiram vast quantities of corn and of oil, and gave a liberal allowance to the Tyrian workmen he employed in his service. Besides this arrangement with the king of Tyre, Solomon employed thirty thousand men to cut down the trees and to prepare the timber ; seventy thousand, to carry the burdens ; and eighty thousand to cut the stones from the solid rocks, and to fit them

for their respective places in the building. For every beam of timber, every stone, either for the foundations or the superstructure, for strength or for ornament, were so completely fitted before they were brought to the temple, that during the whole progress of the building, no sound proceeded from any of the tools of the artificers.

Describe the temple of Solomon.

The summit of mount Moriah, where Abraham had offered Isaac, and where the plague which punished the sin of David was stayed, was levelled with immense labour. At the bottom of the mountain, the foundations were commenced; and the walls were carried up in front of its sides, so they were upwards of six hundred feet high before they reached the level of the temple. "The stones," says Josephus, "were not only of the largest size, but hard and firm enough to endure all weathers, and be proof against the worm. Besides this, they were so mortised into one another, and so wedged into the rock, that the strength and peculiarity of the basis were not less admirable than the intended superstructure, the one was every way answerable to the other." Upon the ground plot, if it may be so called of the temple, was first a strong high wall, within which was the court of the Gentiles, adorned with pillars and cloisters; then another wall, within which was the court of the Israelites, paved with marble of different colours, with four gates one to every quarter, and an ascent of seven steps to each gate. Another wall separated the court of the Israelites from the court of the priests, surrounded with cloisters and apartments, in which the priests lived who performed the sacrifices of the temple. This court had three gates, one to the East, another to the North, and another to the South, to which there was an ascent of eight steps. In the court of the Israelites there was a throne for the king, or rather an alcove where he seated himself when he came to the temple. In the court of the priests, was the great altar of burnt-offerings, the ten brazen lavers, and the sea of brass. From this court, an ascent of twelve steps led to the temple properly so called. This temple consisted of three parts, the porch, the sanctuary, and the Holy of Holies. The porch was a tall

tower upwards of two hundred feet high, and at its entrance stood two famous brazen pillars called Jachin, and Boaz, signifying stability and firmness. The sanctuary or nave of the temple, which, with the portico, was rather more than twenty-three yards in length, contained the altar of incense, the table of shew-bread, and ten golden candlesticks. The Holy of Holies was a comparatively small apartment, not quite twelve yards square, it contained the ark of the covenant with its inestimable contents, and it was entered by the high-priest alone, and that once a year.

Were the dimensions or the riches of the temple of Solomon the more remarkable?

Although, the foundation walls in front of the mountain of Moriah were, in every sense of the word, stupendous; and although the courts of the temple admitted of every possible variety of architectural decoration, yet the glory of the temple by no means consisted in its vastness as a fabric, or in its imposing magnitude as a place of worship. Many modern cathedrals and even churches, are immensely more spacious than the temple of Solomon. But no edifice either of ancient or of modern times, can be compared with it, in the inestimably precious materials employed in its construction. While the walls in the interior were wainscotted with cedar, gold was the principal material which would have been visible to the eye of an observer, if an observer could have penetrated into the awful sanctuary of God.

Give some more specific account of the riches and works of the temple of Solomon.

Some idea may be formed of the riches of this building from the fact that the value of the gold which was devoted to the Holy of Holies alone, amounted to six hundred talents, or above four millions three hundred thousand pounds of our sterling money. Vessels of gold, candlesticks of gold, carvings in gold, ornaments in gold, chains of gold upon which the curtains were suspended which divided the Holy of Holies from the sanctuary, five hundred basons of gold, plating of gold covering the altar of incense and the table of

shew-bread, all the utensils required for the service of the sanctuary of pure and solid gold—this amazing profusion of the most precious of all metals in every part of the structure, rendered the temple of Solomon, if not the most extensive, at any rate the richest, the most magnificent, the most glorious edifice, the world ever beheld. The works in brass also were stupendous ; besides the two pillars already mentioned which stood at the entrance of the portico, the capitals of which were adorned with decorations of the most delicate and exquisite workmanship, there was an immense vessel called the brazen sea, nearly six yards in diameter, supported by twelve oxen of the same materials ; there were ten brazen lavers, richly ornamented with the figures of cherubim, of lions, and of oxen ; every thing in one word was provided which could conduce to the solemnity or to the splendour of the worship of God. There were vestments for the priests, musical instruments for the Levites, and every article of convenience and of magnificence which could possibly be demanded by the performance of the ritual of the law.

Repeat the description of Solomon's temple given by Josephus.

“The whole frame was raised upon stones polished to the highest degree of perfection, and so artificially put together, that there was no joint to be discerned, no sign of any working tools being upon them, but the whole appeared more like the work of Providence and nature, than the produce of art and human invention. As for the interior, whatever carving, gilding, embroidery, rich silks, and fine linen could do, of these there was the greatest profusion. The very floor of the temple was overlaid with beaten gold, the doors were large and proportioned to the height of the walls, twenty cubits broad, and still gold upon gold.”

Describe the dedication of Solomon's temple.

When seven years and a half had elapsed, the temple was finished, and its dedication was performed with the most imposing solemnity A. C. 1004. and magnificence. The whole body of the Levites

occupied their distinctive place around the altar, many of them with instruments of music, and the two outer courts of the temple were crowded with a vast multitude from every region of the dominions of Solomon. The king himself took his station upon an exalted platform of brass. After a vast number of sacrifices had been offered, the sacred ark, the symbol of the divine presence, was removed into the Holy of Holies, while one united chorus of praise thundered from the whole mighty multitude. While this ceremony was proceeding, while the praises and acclamations of the people rent the very heavens, an awful and supernatural cloud filled the edifice, the priests were compelled to retire, and they found it impossible before such a blaze of glory, to offer the sacrifices which had been prepared. The prayer which Solomon then presented, is one of the most impressive, affecting, and sublime compositions ever offered by man; and his address to the divine Being forms, perhaps, the most exalted and inspiring invocation of God ever uttered in the rapture of devotion and the earnestness of prayer. It was answered by another demonstration of the divine presence, by another testimony of the divine favour. The victims which had been laid on the altar were consumed before all the people by a celestial fire; and "when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying, For he is good, for his mercy endureth for ever." Since it was impossible that the whole of the multitude could unite in one sacrifice, a number of altars were erected in various parts of the temple; twenty-two thousand bullocks, and one hundred and twenty thousand sheep, were sacrificed as peace-offerings; those portions of the animals which were not demanded for the service of the altars, were distributed among the people; and after the festival had continued a fortnight, they were dismissed to their homes, elated with joy, inspired with admiration of their sovereign, and gratitude to God.

Thus this solemn and imposing ceremony was concluded. How different was the scene many centuries after, when in the vicinity of the very spot where this

gorgeous edifice stood, the Son of God was offered a sacrifice for the sins of the world ; when all the splendid ritual and costly sacrifices of the temple were abolished for ever ; and when God, descending in the riches and influences of his grace, made the bodies of his people his temple, and their hearts his throne.

SECTION VIII.

THE SAME CONTINUED.

WHAT divine communication was made to Solomon after the dedication of the temple ?

A DIVINE communication immediately after the completion of the temple was made to Solomon ; the promises which had already been made to the posterity of David were renewed to him on condition of his fidelity to the service of his God ; but at the same time he was assured, that if he or his descendants, again relapsed into idolatry, that matchless edifice which he had just finished would become as ruinous and desolate, as it was wonderful and magnificent ; and that, instead of being filled with crowds of worshippers and resounding with the praises of God, it would be converted into a dwelling-place for the obscene birds of the night.

Describe some of the works and riches of Solomon.

The artificers who had been employed in the erection of the temple were afterwards engaged in building two palaces, one for Solomon, and the other for the daughter of Pharaoh his queen. Thirteen years were employed in the work. The palace of Solomon, making all reasonable allowance for the credulity and consequent exaggerations of Josephus, must have been a most gorgeous edifice, and a most splendid ornament to the city of Jerusalem. Its apartments exhibited a vast profusion of gold, silver, precious stones, marble, and cedar, disposed with admirable taste and skill. The hall, which from the cedar it con-

tained, was called the house of the forest of Lebanon, was fifty-eight yards in length, twenty-six broad, and nearly seventeen high. The porch which was the place of audience and the seat of judgment, was peculiarly magnificent; the throne of the king, which it contained, was covered with ivory, inlaid, and richly ornamented with gold; six steps led to it; each step was decorated, on each side, by a small lion; and the arms of the seat were supported by two figures of the same animal as large as life. All these figures, as well as the steps themselves, were covered with ivory and gold. Three hundred shields of gold were carried before Solomon when he appeared in public, and at other times were suspended as ornaments of the palace; and two hundred targets, covered with the same metal, were devoted to the same purpose. The vessels which were used in the palace for drinking, were also of pure gold; and the guards who attended upon the person of the king, were decorated with ornaments of the same costly materials.

Account for the immense wealth possessed by Solomon.

Although the statements usually made of the immense wealth of Solomon appear to be incredible, and have been regarded by many as entirely fabulous, yet it is to be recollected, that he was not only the possessor of the immense riches acquired by his father after a long career of successful enterprise and conquest, but he participated in the most lucrative commerce at that time existing in the world. The trade of the Mediterranean, of Egypt, and of the East, flowed through his dominions; from the port of Ezion-geber on the Red Sea, his ships sailed to Ophir, most probably situated on the eastern coast of Africa; and in one voyage brought back to him four hundred and fifty talents of gold; and there can be no doubt that the commerce of Arabia, of Assyria, and perhaps of India, must have been most lucrative to him and to his subjects. The alliance which Solomon maintained with the Tyrians, was in this respect most advantageous. They instructed his inexperienced navigators, they occasionally manned his ships, and their port was inestimable to him as a great channel both for importation and exportation, and a ready market for the precious

commodities which were introduced into his dominions from the regions of the East and South. So that there is every reason, why the language of the inspired historian, should to be taken in a literal sense, "The king made silver to be in Jerusalem as stones, and cedars made he to be as sycamore trees that are in the vale, for abundance."

In order to display his gratitude to the king of Tyre for the assistance which he had so generously afforded to him in all his undertakings, Solomon, when he sent back the Tyrian artificers, presented Hiram with twenty cities in the province of Galilee. But when Hiram saw them, he was so dissatisfied that he rejected them with contempt, and he gave to the whole district the opprobrious name of Cabul, which Josephus says was a Phœnician word, signifying displeasing, referring to the muddy and dirty nature of the soil. When Solomon found that his gift was rejected, he rebuilt the cities himself.

What other works distinguished the reign of Solomon ?

He employed his Canaanitish slaves and his other workmen in surrounding Jerusalem with walls of stupendous strength; he fortified Tadmor or Palmyra, Hazor, Megiddo, Gezer, and other cities; and he completed the entire subduction of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, and reduced them to a condition of menial servitude.

Describe one of the most remarkable events in the reign of Solomon.

One of the most remarkable events in the reign of Solomon was the visit of the queen of Sheba to this court. Josephus asserts that this princess was the queen of Egypt and Ethiopia, and he attempts to confirm his story by appealing to the testimony of Herodotus. That great father of Grecian history, however, has no where mentioned a princess of the name which Josephus has given to the queen of Sheba, *i.e.* Nicaule; and the Jewish historian appears to have too credulously received vague traditions, which exaggerated the glory of the greatest and most magnificent monarch of the Israelites. The fact seems to be, that the queen of Sheba or, as the Son of God termed her,

the queen of the South, came from a district of Arabia Felix, inhabited by the Sabeans, where females were often intrusted with the sovereign power; and that having heard of the wonderful wisdom and glory of Solomon, she had determined to prove the truth of common report by personal inspection, and by a variety of enigmatical questions which she proposed for his solution. When she witnessed his astonishing sagacity and knowledge, the order of his administration, the magnificence of his court, and the unparalleled splendour with which he celebrated the worship of his God, she was so amazed and enraptured that she exclaimed, "Behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants which stand continually before thee, and hear thy wisdom." She presented the king with a hundred and twenty talents of gold, and a vast quantity of jewels and precious perfumes; while Solomon bestowed upon the queen whatever she desired, and after having been treated with royal munificence, she returned to her own dominions.

What awful change took place in the character and conduct of Solomon?

Hitherto the conduct of Solomon appears to have been irreproachable, and neither the accumulation of his riches, nor the extension of his power, seem to have perverted his principles nor corrupted his heart. But an awful scene of idolatry and vice was presented in the close of his reign. The most abominable licentiousness degraded his character. From the heathen nations around him, he collected seven hundred wives, and three hundred concubines. The influence of these women produced the most disastrous effect upon his mind. It is scarcely credible, that a prince who had erected the most splendid temple in the world to the honour of the true God, and who at its dedication had poured forth his feelings in language of the most exalted devotion, should have so deplorably degenerated, as to wallow in the most disgusting sensuality, and to erect altars to the most abominable deities of the heathen. His extraordinary wisdom, and his unrivalled prosperity, were fearful aggravations of his

guilt—his wisdom he had prostituted, and his prosperity he had abused.

What was the punishment of Solomon ?

The wrath of God was kindled ; the denunciation went forth, that his kingdom should be divided after his death, and already some ominous events gave the pledge of the accomplishment of the threatening. Jeroboam began to organize the elements of a revolt ; Rezon took possession of Damascus, and founded an independent kingdom in Syria ; Hadad raised the standard of rebellion in Edom, one of the most valuable provinces of the empire ; and it would seem from subsequent events, that universal dissatisfaction pervaded all ranks of people, on account of the despotic proceedings and oppressive exactions of the king. Whether Solomon was reclaimed from his follies and his crimes prior to his dissolution, it is impossible to ascertain. It is not improbable that he was brought to sincere repentance, and that the book of Ecclesiastes is the expression of his penitential sorrow. He died in the fifty-eighth year of his age, after a reign of forty years, and his remains were interred in the sepulchre of David his father, with every demonstration of funereal magnificence. A. C. 975.

What was the character of Solomon ?

The author of the book of Ecclesiasticus has given a summary of the actions, and a description of the character, of this great monarch, which includes every thing which can be stated upon the subject. "After David rose up a wise son, and for his sake he dwelt at large. Solomon reigned in a peaceable time, and was honoured for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever. How wise wast thou in thy youth, and as a flood filled with understanding. Thy soul covered the whole earth, and thou filledst it with dark parables. Thy name went far unto the islands, and for thy peace thou wast beloved. The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations. By the name of the Lord God which is called the God of Israel, thou didst gather gold as tin and multiply sil-

ver as lead. Thou didst bow thy loins unto women, and by thy body thou wast brought unto subjection. Thou didst stain thy honour, and pollute thy seed, so that thou broughtest wrath upon thy children, and wast grieved for thy folly. So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom."

Was the criminality of Solomon confined to his licentiousness ?

It may be further stated that the criminality of Solomon was not confined to his licentiousness. In three instances he was guilty of the most flagrant violation of the Mosaic law. That law enjoined with respect to a king, "He shall not multiply horses to himself, —neither shall he multiply wives to himself, that his heart turn not away : neither shall he greatly multiply to himself silver and gold." Deut. xvii. 16, 17. But these commandments Solomon had violated, his ambition had rendered him disobedient, his example was most injurious to his posterity, and their history is the melancholy record of the decline, and of the final extinction, of his kingdom.

CHAPTER VII.

FROM THE DEATH OF SOLOMON TO THE BABYLONISH
CAPTIVITY.

SECTION I.

FROM THE DEATH OF SOLOMON TO THAT OF
ASA.

DESCRIBE the separation of the kingdoms of Israel and Judah.

THE temerity of REHOBAM, the son and successor of Solomon, alienated the affections of the great majority of his people, and finally produced the dismemberment of his kingdom. Attended by the principal officers of the court, and the elders of the respective tribes, he repaired to Shechem, to receive the homage of his subjects, who united to petition for the relaxation of the burdens which the taxation of the preceding reign had imposed, and which were too grievous to be borne. The wise counsellors of Solomon, earnestly recommended him to listen to their intreaties and to satisfy their demands; but the king, guided by the advice of some young men as headstrong and infatuated as himself, haughtily replied to the people, "My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions..... So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: To your tents O Israel! now see to thine own house, David. So Israel departed unto their tents." Thus ten tribes shook off the authority of Rehoboam; only Judah and Benja-

A. C. 978.

min retained their allegiance to the legitimate sovereign; the fatal breach was never healed; and from the hour of this deplorable division, the power, the prosperity, and the glory of the Hebrews began gradually to decline.

Who was Jeroboam the first king of Israel?

During the reign of Solomon, JEROBOAM the son of Nebat, born at Zereda in Ephraim, a young man bold, enterprising, and ambitious, was told by Ahijah, a prophet, that the kingdom of Solomon would be rent, and that ten tribes would be given to him. Jeroboam was already possessed of considerable authority, and had a commission from Solomon to levy the taxes of Ephraim and Manasseh. He soon began to incite the people to revolt; but his intrigues were discovered by Solomon, and Jeroboam was compelled to fly to Egypt. When Solomon was dead, he returned to his native country; he appeared at the head of the people when they remonstrated with Rehoboam; and when that imprudent and infatuated monarch rejected their petition with contempt, the ten tribes saluted Jeroboam with the title of king, and he fixed his residence at Shechem, where he surrounded himself with all the insignia of regal authority.

How were the military preparations of Rehoboam interrupted?

The intention of Rehoboam to reduce his refractory subjects to obedience by force of arms, was frustrated by the intervention of the prophet Shemaiah, who told Rehoboam, that the separation of the ten tribes from his dominion was of the divine appointment.

How did Jeroboam seduce his subjects into idolatry?

Jeroboam, apprehensive that if his subjects were to repair every year to the temple of Jerusalem, to celebrate the principal festivals of their religion, they might form such a connexion with the subjects of Rehoboam, as might induce them, in the process of time, to return to their allegiance, determined to obviate the danger by a most impious artifice. He made two *calves of gold*, most probably in imitation of the god *Apis*, and not as some suppose comparatively innocent

representations of cherubim, and he said to the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." He set up the one in Bethel and the other in Dan, and he profanely consecrated priests from the very dregs of the populace. It was on this account that he is so frequently dishonourably characterised in the sacred history, as the unhappy man which made Israel to sin.

What event took place at the dedication of the altars of Jeroboam?

The dedication of these altars and symbols of idolatry, was proclaimed throughout all Israel; a great multitude assembled at Bethel; Jeroboam himself went up to the altar to offer incense and sacrifices; but a man of God appeared, made his way through the multitude, and unintimidated by the presence of the king of Israel, he cried aloud, "O altar, altar, thus saith the Lord; Behold, a child shall be born to the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." When the prophet had completed this denunciation, the altar was rent by a supernatural power, and the ashes were poured forth. Jeroboam was so indignant at this unwelcome interruption of the ceremonies, that he stretched out his hand to seize the man of God; his hand however instantly withered, and the prayers of the prophet were required for its restoration. The prophet had now discharged his commission to Jeroboam; and as he had been commanded to partake of no refreshment in Bethel, where idolatry was now established, it was his duty instantly to have returned to his home. But he was enticed by a false prophet to stay to an entertainment; his disobedience was punished by his death; he was killed by a lion as he went on his way; and furnished an impressive and awful demonstration to all succeeding prophets, to be faithful to the obligations of their duty, and to the cause of their God.

Relate the principal events of the reign of Rehoboam.

In the mean time Rehoboam, when too late, convin-

ced of his folly, diligently applied himself to the fortification of his cities ; and the number of his subjects was greatly increased by the migration of many of the Israelites from the territories of Jeroboam, disgusted with the impious attempt of that profane prince to supersede the worship of God. But Rehoboam and his subjects soon relapsed into idolatry, altars and statues were set up, groves and high places were consecrated, public prostitution was encouraged, and all the abominations which had invoked the divine vengeance upon the Canaanites, were shamefully perpetrated. The punishment of the guilty people was soon inflicted. Shishak the king of Egypt invaded Judæa with a mighty army, Jerusalem was taken, the treasures of Solomon became the plunder of the enemy, and Rehoboam was reduced to the humiliating necessity of replacing the golden shields which had formed the most magnificent decoration of the royal palace, with others made of brass. Twelve years of uninterrupted peace followed, and Rehoboam died after a reign of seventeen years. Utterly destitute of prudence and of virtue, this unhappy prince appears to have emulated the licentiousness of his father. By a great number of wives and concubines, he had twenty-eight sons and sixty daughters. Abijam his son succeeded him.

What events took place in the reign of Abijam the successor of Rehoboam ?

A. C. 958. As soon as ABIJAM had ascended the throne of Judah, he prepared to assert his right to the kingdom of Israel. At the head of four hundred thousand men, he encamped upon mount Zemaraim in Ephraim ; and Jeroboam, with eight hundred thousand fighting men, advanced to meet him. Abijam addressed the Israelites, and he endeavoured, with all his eloquence, to revive their loyalty to the house of David, to reclaim them from their idolatries to the worship of God, and to induce them to dethrone Jeroboam as a base and impious usurper. While he was speaking, Jeroboam made a sudden and furious attack, consternation pervaded the army of Abijam, but the voice of prayer was heard, the priests sounded *the holy trumpets*, God struck the hearts of the Isra-

elites with terror, five hundred thousand of them were slain, several cities were captured A. C. 937. after the victory, and Jeroboam was humbled under the hand of Abijam. The reign of Abijam was soon afterwards terminated. He swayed the sceptre of Judah only three years, he imitated the sinful proceedings of his father, and it is recorded to his reproach by the Jewish writers, that when he had obtained possession of Bethel, he suffered the golden calf which Jeroboam had set up to remain. He was succeeded by Asa, his first-born son.

What were the character and reign of Asa ?

Asa was distinguished by his prudence, his abilities for government, and his fervent piety. A. C. 955. He expelled from his kingdom those infamous wretches, who unnaturally prostituted themselves in honour of the beastly idols which had been set up; he re-established the worship of God, and he even deprived his mother of the office and dignity of queen, because she had erected an idol to Astarte. While his kingdom enjoyed the blessing of uninterrupted peace, Asa made the most vigorous preparations for its defence against any foreign attack; he repaired the fortifications of his cities, and armed three hundred thousand men in Judah and two hundred and eighty thousand in Benjamin. Zerah an Ethiopian, Egyptian, or as some plausibly affirm, an Arabian king, attempted the conquest of Judah with three hundred chariots, and a million of men. The providence of God interposed on behalf of Asa; Zerah was totally defeated; the immense treasures and all the cattle in the camp fell into the hands of the conquerors; and the pious gratitude of the king was displayed in the complete destruction of idols, in the sacrifice of seven hundred oxen and seven thousand sheep at a solemn festival in Jerusalem, and in the ratification of the national covenant with God, amidst the sound of trumpets, and the acclamations of the people.

How did the reign of Jeroboam in Israel terminate ?

In the second year of the reign of Asa, Jeroboam's career of impiety and blasphemy A. C. 953.

was closed. Some time before his death, Ahijah his eldest son was seized with a dangerous disease, and the mother of the young prince, at the instigation of Jeroboam, went to Ahijah, an aged prophet, to inquire whether her son would recover. Ahijah, though blind with age, immediately recognised the queen of Jeroboam, he declared to her that her son would die, that he would be the only person of her family who would receive funeral honours or be lamented by the people; and that as the punishment of his impiety and ingratitude, all the other descendants of Jeroboam would either be eaten by dogs, or devoured by birds. This appalling denunciation was soon fulfilled after the death of Jeroboam.

Who were the immediate successors of Jeroboam ?

Jeroboam was succeeded by his son NADAB, who basely attempted to exceed the wickedness of his father. At the siege of Gibbethon, a fortress of the Philistines, he was assassinated by BAASHA, A. C. 950. one of his principal officers, after having reigned only two years ; Baasha usurped the throne, and executed the prediction of Ahijah by the complete extirpation of the family of Jeroboam.

Did Asa maintain his fidelity to the God of his fathers to the termination of his reign ?

The high reputation of Asa, and the re-establishment of the worship of God in Jerusalem, induced many of the Israelites to leave the territories of Baasha, and to place themselves under the protection of the king of Judah. In order to prevent this continual and ruinous emigration, Baasha began to fortify the city of Ramah on the frontiers of the two kingdoms. In this emergency Asa forgot his past deliverance from Zerah, and abandoned his confidence in God. He sacrilegiously took all the treasures of the temple, as well as the riches of the palace, and sent them to Benhadad, king of Damascus, to obtain from him the immediate invasion of the territories of Baasha. Benhadad complied ; he seized upon several cities of the tribe of Naphtali ; Baasha was compelled to leave Ramah to oppose the progress of the Syrians ; Asa and his men immediately carried away the materials

which had been provided for the building of Ramah, and employed them in fortifying the cities of Gibeah and Mizpeh. The king of Judah had now departed from his former consistency and piety. When Hanani the prophet reproved him for courting the alliance of Benhadad, instead of listening with reverence to the messenger of God, he threw him into prison, and at the same became the oppressor of others of his people. In the thirty-ninth year of his reign, he was disabled by an excruciating disease, he sought relief rather from the applications of his physicians than the power and mercy of his God, his malady was mortal, he slept with his fathers after having worn the crown forty-one years, and he was buried in the sepulchre which he had prepared in the city of Jerusalem. A. C. 913.

SECTION II.

FROM THE DEATH OF ASA TO THAT OF AHAB.

DESCRIBE the revolutions which took place at this period in the kingdom of Israel?

IN the mean time the kingdom of Israel presented a frightful scene of treasons, murders, anarchy, and civil war. After the death of Baasha, his son ELAH, who succeeded him, after a short reign of two years, was assassinated, and all his family were slain, by ZIMRI one of his officers. OMRI, another of the officers of Elah then engaged in the siege of Gibbethon, being elected king by his army, immediately marched against Zimri; and this murderer of his master, perceiving his ruin to be inevitable, set fire to his palace at Tirzah in despair and perished in the flames. A civil war followed between Omri and another chieftain of the name of Tibni. After a struggle of three years Tibni died; Omri was victorious; he removed the seat of government to Samaria, which he

the queen of the South, came from a district of Arabia Felix, inhabited by the Sabeans, where females were often intrusted with the sovereign power ; and that having heard of the wonderful wisdom and glory of Solomon, she had determined to prove the truth of common report by personal inspection, and by a variety of enigmatical questions which she proposed for his solution. When she witnessed his astonishing sagacity and knowledge, the order of his administration, the magnificence of his court, and the unparalleled splendour with which he celebrated the worship of his God, she was so amazed and enraptured that she exclaimed, " Behold, the half was not told me : thy wisdom and prosperity exceedeth the fame which I heard. - Happy are thy men, happy are these thy servants which stand continually before thee, and hear thy wisdom." She presented the king with a hundred and twenty talents of gold, and a vast quantity of jewels and precious perfumes ; while Solomon bestowed upon the queen whatever she desired, and after having been treated with royal munificence, she returned to her own dominions.

What awful change took place in the character and conduct of Solomon ?

Hitherto the conduct of Solomon appears to have been irreproachable, and neither the accumulation of his riches, nor the extension of his power, seem to have perverted his principles nor corrupted his heart. But an awful scene of idolatry and vice was presented in the close of his reign. The most abominable licentiousness degraded his character. From the heathen nations around him, he collected seven hundred wives, and three hundred concubines. The influence of these women produced the most disastrous effect upon his mind. It is scarcely credible, that a prince who had erected the most splendid temple in the world to the honour of the true God, and who at its dedication had poured forth his feelings in language of the most exalted devotion, should have so deplorably degenerated, as to wallow in the most disgusting sensuality, and to erect altars to the most abominable deities of the heathen. His extraordinary wisdom, and his unrivalled prosperity, were fearful aggravations of his

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CHAPTER VII.

FROM THE DEATH OF SOLOMON TO THE BABYLONISH
CAPTIVITY.

SECTION I.

FROM THE DEATH OF SOLOMON TO THAT OF
ASA.

DESCRIBE the separation of the kingdoms of Israel and Judah.

THE temerity of REHOBOAM, the son and successor of Solomon, alienated the affections A. C. 976. of the great majority of his people, and finally produced the dismemberment of his kingdom. Attended by the principal officers of the court, and the elders of the respective tribes, he repaired to Shechem, to receive the homage of his subjects, who united to petition for the relaxation of the burdens which the taxation of the preceding reign had imposed, and which were too grievous to be borne. The wise counsellors of Solomon, earnestly recommended him to listen to their intreaties and to satisfy their demands; but the king, guided by the advice of some young men as headstrong and infatuated as himself, haughtily replied to the people, "My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions..... So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: To your tents O Israel! now see to thine own house, David. So Israel departed unto their tents." Thus ten tribes shook off the authority of Rehoboam; only Judah and Benja-

min retained their allegiance to the legitimate sovereign; the fatal breach was never healed; and from the hour of this deplorable division, the power, the prosperity, and the glory of the Hebrews began gradually to decline.

Who was Jeroboam the first king of Israel?

During the reign of Solomon, JEROBOAM the son of Nebat, born at Zereda in Ephraim, a young man bold, enterprising, and ambitious, was told by Ahijah, a prophet, that the kingdom of Solomon would be rent, and that ten tribes would be given to him. Jeroboam was already possessed of considerable authority, and had a commission from Solomon to levy the taxes of Ephraim and Manasseh. He soon began to incite the people to revolt; but his intrigues were discovered by Solomon, and Jeroboam was compelled to fly to Egypt. When Solomon was dead, he returned to his native country; he appeared at the head of the people when they remonstrated with Rehoboam; and when that imprudent and infatuated monarch rejected their petition with contempt, the ten tribes saluted Jeroboam with the title of king, and he fixed his residence at Shechem, where he surrounded himself with all the insignia of regal authority.

How were the military preparations of Rehoboam interrupted?

The intention of Rehoboam to reduce his refractory subjects to obedience by force of arms, was frustrated by the intervention of the prophet Shemaiah, who told Rehoboam, that the separation of the ten tribes from his dominion was of the divine appointment.

How did Jeroboam seduce his subjects into idolatry?

Jeroboam, apprehensive that if his subjects were to repair every year to the temple of Jerusalem, to celebrate the principal festivals of their religion, they might form such a connexion with the subjects of Rehoboam, as might induce them, in the process of time, to return to their allegiance, determined to obviate the danger by a most impious artifice. He made two *calves of gold*, most probably in imitation of the god *Apis*, and not as some suppose comparatively innocent

representations of cherubim, and he said to the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." He set up the one in Bethel and the other in Dan, and he profanely consecrated priests from the very dregs of the populace. It was on this account that he is so frequently dishonourably characterised in the sacred history, as the unhappy man which made Israel to sin.

What event took place at the dedication of the altars of Jeroboam?

The dedication of these altars and symbols of idolatry, was proclaimed throughout all Israel; a great multitude assembled at Bethel; Jeroboam himself went up to the altar to offer incense and sacrifices; but a man of God appeared, made his way through the multitude, and unintimidated by the presence of the king of Israel, he cried aloud, "O altar, altar, thus saith the Lord; Behold, a child shall be born to the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." When the prophet had completed this denunciation, the altar was rent by a supernatural power, and the ashes were poured forth. Jeroboam was so indignant at this unwelcome interruption of the ceremonies, that he stretched out his hand to seize the man of God; his hand however instantly withered, and the prayers of the prophet were required for its restoration. The prophet had now discharged his commission to Jeroboam; and as he had been commanded to partake of no refreshment in Bethel, where idolatry was now established, it was his duty instantly to have returned to his home. But he was enticed by a false prophet to stay to an entertainment; his disobedience was punished by his death; he was killed by a lion as he went on his way; and furnished an impressive and awful demonstration to all succeeding prophets, to be faithful to the obligations of their duty, and to the cause of their God.

Relate the principal events of the reign of Rehoboam.

In the mean time Rehoboam, when too late, convin-

ced of his folly, diligently applied himself to the fortification of his cities ; and the number of his subjects was greatly increased by the migration of many of the Israelites from the territories of Jeroboam, disgusted with the impious attempt of that profane prince to supersede the worship of God. But Rehoboam and his subjects soon relapsed into idolatry, altars and statues were set up, groves and high places were consecrated, public prostitution was encouraged, and all the abominations which had invoked the divine vengeance upon the Canaanites, were shamefully perpetrated. The punishment of the guilty people was soon inflicted. Shishak the king of Egypt invaded Judæa with a mighty army, Jerusalem was taken, the treasures of Solomon became the plunder of the enemy, and Rehoboam was reduced to the humiliating necessity of replacing the golden shields which had formed the most magnificent decoration of the royal palace, with others made of brass. Twelve years of uninterrupted peace followed, and Rehoboam died after a reign of seven-teen years. Utterly destitute of prudence and of virtue, this unhappy prince appears to have emulated the licentiousness of his father. By a great number of wives and concubines, he had twenty-eight sons and sixty daughters. Abijam his son succeeded him.

What events took place in the reign of Abijam the successor of Rehoboam ?

A. C. 958. As soon as ABIJAM had ascended the throne of Judah, he prepared to assert his right to the kingdom of Israel. At the head of four hundred thousand men, he encamped upon mount Zemaraim in Ephraim ; and Jeroboam, with eight hundred thousand fighting men, advanced to meet him. Abijam addressed the Israelites, and he endeavoured, with all his eloquence, to revive their loyalty to the house of David, to reclaim them from their idolatries to the worship of God, and to induce them to dethrone Jeroboam as a base and impious usurper. While he was speaking, Jeroboam made a sudden and furious attack, consternation pervaded the army of Abijam, but the voice of prayer was heard, the priests sounded *the holy trumpets*, God struck the hearts of the Isra-

elites with terror, five hundred thousand of them were slain, several cities were captured after the victory, and Jeroboam was humbled under the hand of Abijam. The reign of Abijam was soon afterwards terminated. He swayed the sceptre of Judah only three years, he imitated the sinful proceedings of his father, and it is recorded to his reproach by the Jewish writers, that when he had obtained possession of Bethel, he suffered the golden calf which Jeroboam had set up to remain. He was succeeded by Asa, his first-born son. A. C. 957.

What were the character and reign of Asa ?

ASA was distinguished by his prudence, his abilities for government, and his fervent piety. He expelled from his kingdom those infamous wretches, who unnaturally prostituted themselves in honour of the beastly idols which had been set up; he re-established the worship of God, and he even deprived his mother of the office and dignity of queen, because she had erected an idol to Astarte. While his kingdom enjoyed the blessing of uninterrupted peace, Asa made the most vigorous preparations for its defence against any foreign attack; he repaired the fortifications of his cities, and armed three hundred thousand men in Judah and two hundred and eighty thousand in Benjamin. Zerah an Ethiopian, Egyptian, or as some plausibly affirm, an Arabian king, attempted the conquest of Judah with three hundred chariots, and a million of men. The providence of God interposed on behalf of Asa; Zerah was totally defeated; the immense treasures and all the cattle in the camp fell into the hands of the conquerors; and the pious gratitude of the king was displayed in the complete destruction of idols, in the sacrifice of seven hundred oxen and seven thousand sheep at a solemn festival in Jerusalem, and in the ratification of the national covenant with God, amidst the sound of trumpets, and the acclamations of the people. A. C. 941.

How did the reign of Jeroboam in Israel terminate ?

In the second year of the reign of Asa, Jeroboam's career of impiety and blasphemy A. C. 953.

was closed. Some time before his death, Ahijah his eldest son was seized with a dangerous disease, and the mother of the young prince, at the instigation of Jeroboam, went to Ahijah, an aged prophet, to inquire whether her son would recover. Ahijah, though blind with age, immediately recognised the queen of Jeroboam, he declared to her that her son would die, that he would be the only person of her family who would receive funeral honours or be lamented by the people; and that as the punishment of his impiety and ingratitude, all the other descendants of Jeroboam would either be eaten by dogs, or devoured by birds. This appalling denunciation was soon fulfilled after the death of Jeroboam.

Who were the immediate successors of Jeroboam?

Jeroboam was succeeded by his son NADAB, who basely attempted to exceed the wickedness of his father. At the siege of Gibbethon, a fortress of the Philistines, he was assassinated by BAASHA, A. C. 950. one of his principal officers, after having reigned only two years; Baasha usurped the throne, and executed the prediction of Ahijah by the complete extirpation of the family of Jeroboam.

Did Asa maintain his fidelity to the God of his fathers to the termination of his reign?

The high reputation of Asa, and the re-establishment of the worship of God in Jerusalem, induced many of the Israelites to leave the territories of Baasha, and to place themselves under the protection of the king of Judah. In order to prevent this continual and ruinous emigration, Baasha began to fortify the city of Ramah on the frontiers of the two kingdoms. In this emergency Asa forgot his past deliverance from Zerah, and abandoned his confidence in God. He sacrilegiously took all the treasures of the temple, as well as the riches of the palace, and sent them to Benhadad, king of Damascus, to obtain from him the immediate invasion of the territories of Baasha. Benhadad complied; he seized upon several cities of the tribe of Naphtali; Baasha was compelled to leave Ramah to oppose the progress of the Syrians; Asa and his men immediately carried away the materials

which had been provided for the building of Ramah, and employed them in fortifying the cities of Gibeah and Mizpeh. The king of Judah had now departed from his former consistency and piety. When Hanani the prophet reproved him for courting the alliance of Benhadad, instead of listening with reverence to the messenger of God, he threw him into prison, and at the same became the oppressor of others of his people. In the thirty-ninth year of his reign, he was disabled by an excruciating disease, he sought relief rather from the applications of his physicians than the power and mercy of his God, his malady was mortal, he slept with his fathers after having worn the crown forty-one years, and he was buried in the sepulchre which he had prepared in the city of Jerusalem. A. C. 913.

SECTION II.

FROM THE DEATH OF ASA TO THAT OF AHAB.

DESCRIBE the revolutions which took place at this period in the kingdom of Israel?

IN the mean time the kingdom of Israel presented a frightful scene of treasons, murders, anarchy, and civil war. After the death of Baasha, his son ELAH, who succeeded him, after a short reign of two years, was assassinated, and all his family were slain, by ZIMRI one of his officers. OMRI, another of the officers of Elah then engaged in the siege of Gibbethon, being elected king by his army, immediately marched against Zimri; and this murderer of his master, perceiving his ruin to be inevitable, set fire to his palace at Tirzah in despair and perished in the flames. A civil war followed between Omri and another chieftain of the name of Tibni. After a struggle of three years Tibni died; Omri was victorious; he removed the seat of government to Samaria, which he

built to be the metropolis of his kingdom ; and during a reign of twelve years, he displayed a corruption of manners, and a depravity of heart, which exceeded any thing which had been recorded of his predecessors.

Under whose reign in Israel did the wickedness and idolatry of the people fearfully increase ?

A. C. 918. In the thirty-eighth year of Asa's government over Judah, AHAH the son of Omri began to reign over Israel ; and his unlawful marriage with the infamous Jezebel, daughter of the king of Zidon, was at once predictive of his future wickedness, and the source of the most disastrous calamities to himself and to his people. By her persuasions and influence, the Zidonian idolatry was established in Israel ; the worship of Baal and Astarte was introduced ; and Ahab degraded his dignity as a king, and excited the indignation of God, by personally assisting in the celebration of the profane and detestable rites.

By what great prophet was the wickedness of Ahab reprov'd ?

The wickedness of Ahab was reprov'd by the prophet Elijah, one of the greatest, one of the most interesting, one of the sublimest characters described in sacred or profane history.

Relate some interesting incidents in the life of Elijah.

Inferior in dignity, in grandeur, and majesty only to Moses, Elijah was raised up by the providence of God to prevent the utter extinction of the true religion among the Israelites, to pour contempt upon the senseless abominations of the prevalent idolatry of the times, and in spite of a proud, vindictive, sanguinary, impious monarch to enforce the almost forgotten claims and authority of God. Standing before Ahab and Jezebel he cried, " As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." After having delivered this message, he was commanded to conceal himself by the brook Cherith, where morning

and evening he was miraculously fed by ravens ; and when the brook was dried up he was sent to the house of a poor widow of Zarephath, a city of the Zidonians ; her only barrel of meal, her solitary cruise of oil, were supernaturally prevented from failing during the whole period of the prophet's residence in her house ; and when her only son sickened and died, the prayers of Elijah for his restoration to life, were graciously and effectually answered by God. Amidst the ravages of a dreadful famine, the natural consequence of the want of rain, while the cattle were perishing, while the fruits of the earth were burnt up, and while the miseries of the Israelites might be supposed to have rendered them peculiarly susceptible of religious impressions, Elijah discovered himself to Obadiah, one of the officers of Ahab, and he soon, afterwards appeared in the royal presence. Retorting upon the king the charge of being the origin of the troubles of his country, and boldly charging Ahab with his impieties and idolatry, Elijah proposed to submit the religion of the God of Israel, and the superstition of Baal, to the test of a public and solemn trial. Ahab consented ; the people were convened ; four hundred and fifty priests of Baal assembled ; and Mount Carmel was the scene of decision. It was agreed that the priests of Baal should offer a bullock to their deity, that Elijah should offer another to his God, and that the true divinity should be ascertained by a miraculous fire to consume the victim upon the altar. When the sun, their God arose, above the eastern horizon, the numerous priests of Baal prepared their sacrifice ; from morning until noon, they invoked their deity without effect ; they cried, they shouted, they leaped upon their altar, they lacerated themselves with knives, in vain ; " Cry aloud ;" said Elijah in ironical derision, " for he is a god ; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." To the time of the evening sacrifices, these wretched fanatics, or execrable impostors, continued their cries and gesticulations ; but there was neither sound, nor voice, nor fire. Elijah then took twelve stones with which he composed an altar ; around the altar he dug a trench, which he filled with water ; he poured a

quantity of the same fluid upon the wood and the bullock, which he had placed upon the altar; he then addressed the God of Abraham, Isaac, and Jacob, and implored him to display his glory and to vindicate his own cause. The fire descended; the victim was consumed; the water was dried up; the multitude fell prostrate on their faces, and cried, "Jehovah is the true God;" the priests of Baal were slain; the divine mercy was displayed; the rain clouds ascended from the sea; the thirsty earth, after three years drought, was refreshed by the descending showers; and for a short period it may be supposed that the worship of God was restored. Jezebel, however, was enraged at the destruction of her prophets, and the contempt which had been poured upon her deity; and she determined that Elijah should die. The prophet fled to Beersheba, and afterwards into Arabia Petræa. Exhausted with his journey, and depressed by his misfortunes, his faith failed, he was ready to despair, he was weary of his existence. From a slumber into which he had fallen, he was aroused by the angel of the Lord; food was prepared for him; he was commanded to eat; upon the strength of this nourishment, so wonderfully provided for him, he went forty days and forty nights, until he arrived at the sacred mount of Horeb. There he communed with God; but neither in the roaring of the trumpet, nor in the terrors of the earthquake, nor in the flashing of the fire, was the divine communication made; a still small voice, emblematic of the infinite mercy and condescension of God, addressed him; he was commanded to return by the way of the desert to Damascus, and to anoint Hazael king of Syria, Jehu king of Israel who was to extirpate the whole family of Ahab, and Elisha, who was to be his successor in delivering the messages of God to an apostate, and in resisting the progress of idolatry in the kingdom of Israel. The prophet executed these commissions. When he threw his mantle over Elisha, that distinguished personage became inspired with a prophetic influence, and the friend and constant companion of Elijah.

What victories did Ahab gain over the Syrians?

In the eighteenth year of the reign of Ahab, Ben-

hadad the king of Syria with a formidable army laid siege to Samaria, and transmitted A. C. 901. to Ahab an insolent demand of unconditional surrender. "Let not him that girdeth on his harness boast himself as he that putteth it off," was the reply of Ahab. At noon-day, while Benhadad and his companions were drinking in the royal tent, the Israelites to the number of seven thousand men made a furious sally from the city, and killed all that opposed them; the Syrians fled in dismay, and the triumphant soldiers of Ahab returned to the city laden with spoils. The next year the Syrians returned; and from a foolish presumption that the God of the Israelites could only assist them when arrayed on the hills, they advanced to the attack along the plain. With a far inferior army, Ahab advanced against Benhadad, but a prophet assured him that he would gain the victory. The prediction was verified; a hundred thousand Syrians were slain; the remnant of the mighty host crowded into the city of Aphek; the walls fell as they were rushing to the gate, and twenty thousand men were crushed to death beneath the ruins. Benhadad threw himself upon the clemency of Ahab; the king of the Israelites most imprudently reinstated the Syrian monarch on his throne, and thus lost the opportunity of crushing the power of a rival nation, whose malevolence was afterwards the source of the most dreadful calamities to his country.

What abominable act of cruelty and treachery was perpetrated by Ahab?

The influence of Jezebel soon after these transactions involved Ahab in the darkest and most abominable treachery, injustice, and murder. Naboth had a vineyard immediately adjoining the royal palace at Jezreel; Ahab perceiving its convenient situation, became desirous of possessing it, and he offered Naboth a sum of money which he supposed was equivalent to its value. But it was disgraceful to dispose of an inheritance, and Naboth peremptorily rejected the overtures of the king. Jezebel soon discovered the cause of her husband's evident mortification; she procured an accusation to be brought against Naboth of treason and blasphemy; false witnesses were brought

forwards; the judges were corrupt; Naboth was condemned by the iniquitous tribunal, and was stoned to death; and Ahab took possession of the vineyard. But as he returned to Samaria, he was met by Elijah, the voice of the prophet proclaimed his awful doom, "In the very place where dogs licked the blood of Naboth, shall they lick thy blood also,—and dogs shall eat Jezebel by the wall of Jezreel."

Under what circumstances did Ahab die?

The war between the Syrians and the Israelites again broke out, and Ahab determined to gain possession of Ramoth-Gilead, a town belonging to the tribe of Gad. Before he proceeded upon his expedition, he received a visit from Jehoshaphat, the king of Judah. This wise and excellent prince ascended the throne of Judah after the death of Asa, at the mature age of thirty-five years. His first care was to destroy the relics of idolatry which had escaped the observation of his father, and to communicate, by the agency of the priests and Levites, the knowledge of the great principles of the law to all his subjects. He fortified his cities, he enrolled a militia which amounted to more than a million of men, the Arabians and Philistines were his tributaries, and he was equally feared and respected by all the surrounding nations. The marriage of his son Jehoram to Athaliah the daughter of Ahab, and his intimate connexion with the wicked monarch of the Israelites, tarnished the consistency of his character, and brought his life into the most imminent danger. While Jehoshaphat was in Samaria, Ahab induced him to accompany the expedition against Ramoth-Gilead; but the piety of the king of Judah would not allow him to leave the city, until he had ascertained, from one of the true prophets, the will of God. Four hundred false prophets assured the two sovereigns of victory; but Micaiah, one of the devoted servants of Jehovah, foretold the defeat and the death of Ahab, and declared that the predictions of the numerous impostors who had preceded him, had been permitted to ensnare him to inevitable destruction. Micaiah was thrown into prison, and Jehoshaphat and Ahab proceeded to the battle. The Syrian officers were commanded by their

sovereign, to attempt the slaughter of the king of Israel in the heat of the battle. Jehoshaphat, who appeared in his royal robes, would have been slain, had not the Syrians discovered their mistake ; but Ahab, who had assumed the habit of a subordinate soldier, was killed by a random arrow ; his armour and his chariot were washed in a pool at Samaria ; there the dogs licked up his blood, as Elijah had foretold, his remains were placed in the sepulchre of the kings, and AHAZIAH his son succeeded him. A. C. 897.

SECTION III.

FROM THE DEATH OF AHAB TO THE REIGN OF JEHU.

HOW did Jehoshaphat reign in Judah ?

WHEN Jehoshaphat returned to Jerusalem, he was reproved by the prophet Jehu, son of Hanani, for his connexion with the impious king of Israel. He devoted himself with the most laudable assiduity to the administration of his government, he excited the priests and the Levites to the most indefatigable diligence in their high and holy calling, and he was signally honoured by the providence of God. When a vast army of the Moabites, Ammonites, and Arabs, appeared in arms against him at Engedi, Jehoshaphat invoked the divine protection, an inspired prophet assured him of victory, the loud acclamation, "Praise the Lord, for his mercy endureth for ever," ascended from the ranks of his army as they moved forward to the battle, they found no enemy to resist them, a sudden panic produced irreparable confusion in the hostile army, they turned their swords against each other, the soldiers of Jehoshaphat took possession of the camp, and laden with booty, and chaunting songs of triumph, they returned to Jerusalem. After this glorious victory, Jehoshaphat united with Ahaziah king of Israel to send some ships from Ezion-geber to

Ophir ; but the enterprise was unsuccessful, the vessels were either dashed to pieces on the rocks, or overwhelmed by the waves.

What transaction took place between Ahaziah the son and successor of Ahab, and the prophet Elijah ?

Ahaziah imitated the base example of his father, and he continued the worship of the gods of the Zidonians, which the wicked Jezebel had introduced among the Israelites. By a fall from the terrace of his palace, he had become unable to rise from his bed, and he sent messengers to Ekron to ascertain from Baal-zebub, the god of that place, whether he was to recover. The prophet Elijah, by the commandment of God, met these messengers on their way, and said to them, " Is it because there is not a God in Israel, that thou sendest to inquire of Baal-zebub, the God of Ekron ? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die." A captain with fifty men was sent by Ahaziah to take Elijah, they were consumed by fire from heaven ; a second captain was sent with his company, and they too were destroyed ; a third captain came with his men, Elijah boldly descended from the eminence upon which he was sitting, went with the soldiers to the palace, and repeated his prediction of the death of the king. That prediction was accomplished, Ahaziah soon afterwards died, and as he left no children, JEHOHAM or A. C. 895. Joram his brother succeeded him.

In what manner was Elijah translated to heaven ?

The appearance of Elijah before Ahaziah was the last act of his mortal existence. He knew that his work was done, and that the hour of his translation was at hand. Attended by Elisha, whose ardent affection would not permit him to leave his master and instructor, he passed through Jordan, whose waters miraculously divided as they approached, " And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder ; and Elijah went up by a whirlwind into heaven." Never had so astonishing an event occurred before, never will such an event occur again until the consummation of all things.

Elisha beheld the brilliant scene, and he uttered the emotions of his agitated heart in the words, "My father! my father! the chariot of Israel and the horsemen thereof!" The last request of Elisha to Elijah was, that a double portion of his spirit might rest upon him; his desire was granted; as Elijah ascended, his mantle remained behind with his friend; and Elisha appeared in his place, to declare the will of God to the sovereigns of the Israelites, and to maintain the cause of religion in an age of dreary degeneracy and impiety.

What memorable defeat was inflicted upon the Moabites by the kings of Israel and Judah?

The Moabites had attempted to shake off the yoke of the kings of Israel, and Jehoram determined to effect their entire subjugation. He formed an alliance with Jehoshaphat the king of Judah, and with the king of Edom, and the united armies advanced along the wilderness near the Dead Sea. Beneath a scorching sun, and surrounded by a burning desert, the troops found no water, and they were ready to perish in the intolerable torments of thirst. The providence of God, by the agency of Elisha, effected their relief; ditches were prepared; an abundance of water came; the fainting soldiers were revived; when the red rays of the rising morning were reflected from the pools, the Moabites imagined that they beheld the blood of their enemies, whom they supposed to have slain each other in some sudden and deadly quarrel; they tumultuously rushed forwards to take possession of the spoil; they sustained a signal defeat; in Kir-haraseth, his strongest city, the king of Moab was besieged by the allies; in his despair he sacrificed his eldest son upon the walls; the horrible spectacle excited the mingled compassion and indignation of the confederates; they immediately raised the siege. Jehoshaphat did not long survive the termination of this expedition; he died in the sixtieth year of his age, and the twenty-fifth of his reign; his subjects justly bewailed his decease as the loss of a common benefactor and father, and the sanguinary scenes and dreadful disorders which followed in the reign of his son, aggravated their sorrow for his death.

What was the character and what was the reign of Jehoram the king of Judah ?

A. C. 889. JEHORAM the son of Jehoshaphat was one of the greatest monsters that ever sat upon a throne. During the last four years of the reign of his father, he had participated in the administration of government, but the virtuous example of Jehoshaphat had no salutary influence upon his depraved and obdurate heart. When he had obtained full possession of his kingdom, in the true barbarous spirit of oriental despotism, he murdered all his brothers, and sacrificed all the persons in power, who presumed to disapprove of his arbitrary, bloody, and atrocious proceedings. His matrimonial connexion with the wicked Athaliah, daughter of Ahab, seduced him into all the abominable impieties and idolatries, which during the reign of that monarch had become so prevalent in Israel ; and all Judah became a scene of licentiousness and crime. The doom of the unhappy monarch was declared by the prophet of God, and was soon fully executed. The Edomites rebelled ; and though, in the first instance, they were defeated, they succeeded in rendering themselves independent of the government of Judah. The Philistines and Arabians also invaded the territories of Jehoram ; Jerusalem was taken ; his wives became the captives of the conquerors ; his sons, with the single exception of Jehoahaz, were carried away into a foreign land ; and Jehoram himself, seized with a malignant and loathsome malady, soon afterwards expired, and was buried in Jerusalem, but neither in the royal sepulchre, nor with royal honours. Jehoram reigned eight years over Judah.

What prophet at this period distinguished himself in the affairs of the kingdom of Israel ?

While the kingdom of Judah was oppressed by the calamities of foreign invasion, and a wicked government, the most extraordinary events were taking place in Israel, principally by the agency of the prophet Elisha. The history of this wonderful man presents a series of the most stupendous miracles ; the attention of the reader will however only be directed to

those, which had an immediate influence upon the national affairs of the Israelites.

In what manner were the designs of the Syrians against the kingdom of Israel frustrated?

Benhadad the king of Syria resolved to invade the territories of Joram or Jehoram, and he made such a disposition of his troops, that Joram would inevitably have been made prisoner, had not Elisha counteracted the purpose of the Syrians, by the full discovery of their perfidious design. Benhadad was soon informed that Elisha was the means of communicating accurate intelligence to Joram, of all his plots and plans; and enraged by his disappointment, he sent an army to take the little city of Dothan, in which the prophet resided. But Elisha was protected by the providence of his God; the Syrian soldiers were struck with blindness; when they had been conducted into the heart of Samaria, their eyes were opened, and they were overwhelmed with consternation when they found themselves in the power of their enemies. Joram was desirous of putting them all to the sword, but Elisha interposed, he persuaded the king to treat them with liberality, and to send them to their homes. But Benhadad did not abandon his designs upon the dominions of Joram. At the head of a powerful army, he formed the siege of Samaria, and the city was soon reduced to the last extremity. So dreadful was the famine, that even maternal affection gave way before its influence. Two women mutually engaged to kill their children for food. One of them fulfilled the conditions, and they both partook of the horrible repast; but the other refused to sacrifice her child, and so violated her promise. The former applied to Joram to compel her companion to fulfil her agreement, he was struck with horror at the application, and mourned in sackcloth and ashes the unprecedented miseries of his people. Under the influence of some strange delusion regarding Elisha as the cause of the calamities of Samaria, and the protracted duration of the siege, Joram determined that the death of the prophet should atone for the miseries of his subjects. But Elisha was not intimidated, he declared that the siege was a judgment from heaven, and he predicted to the incredulous Samari-

tans the retreat of the Syrians, the cessation of the famine, and unexampled cheapness and abundance of provisions on the morrow. The morrow came. Four leprous persons, excluded from the city, determined with the desperation of men ready to perish, to yield themselves to the mercy, or to die by the swords, of the Syrians. To their unutterable astonishment they found the camp completely deserted. An awful noise of the rolling of chariots, the trampling of horses, and the rushing of a mighty army, had been heard by the Syrians in the dead of the night; they imagined that the kings of the Egyptians and of the Hittites were upon them; they precipitately abandoned their tents, their treasures, and their provisions; the lepers communicated the intelligence to the Samaritans; the fact of the tumultuous retreat of the enemy was soon ascertained; the whole population of Samaria poured forth to seize upon the immense stores with which the camp was filled; the prediction of Elisha was accomplished; and a nobleman who had ridiculed the assertion of the prophet, was trampled to death by the multitude as they rushed through the gate.

What revolution took place in the kingdom of Syria according to the prediction of Elisha?

For some unknown reason, Elisha visited Damascus, and Benhadad who was then confined by severe indisposition, sent Hazael, one of his servants, to the prophet, to ascertain whether or not he was to recover. Elisha having declared to Hazael that his master would not live, began to weep; the Syrian courier was astonished, and inquired the cause of his grief; the prophet replied, that he wept in anticipating the calamities which Hazael would inflict upon the inhabitants of Israel, and the enormities which he would commit when he came to the possession of the supreme authority. "Is thy servant a dog, that he should do this great thing?" was the reply of Hazael; but with all his affected abhorrence of the cruelties which it was declared he would perpetrate, he returned to his master, first told him a falsehood to pacify his mind, then secretly murdered him and usurped his throne. Between Hazael and Joram king of Israel war soon commenced. Joram was assisted

by AHAZIAH son and successor of Jehoram sovereign of Judah. He succeeded in taking Ramoth-Gilead ; but being dangerously wounded in the contest, he was compelled to return to Jezreel for cure, leaving his army under the command of Jehu, a brave, skilful, and enterprising warrior.

SECTION IV.

FROM THE REIGN OF JEHU TO THE CAPTIVITY OF THE TEN TRIBES.

BY whom were the denunciations of God upon the family of Ahab executed ?

THE doom which had been pronounced against the house of Ahab was now to be executed. Elisha sent one of the prophets to anoint A. C. 884. JEHU king of Israel ; Jehu raised the standard of revolt, and the army at Ramoth-Gilead espoused his cause, and joyfully proclaimed him by sound of trumpet. Jehu rapidly advanced upon Jezreel ; his chariot was soon discovered from the walls ; Joram, after some ineffectual parleying, went out to meet him, accompanied by his ally Ahaziah ; they encountered in the field of Naboth ; Jehu upbraided Joram with the abominable wickedness of his mother Jezebel ; the unfortunate king instantly perceived his danger, he cried to his companion, " There is treachery, O Ahaziah !" he had scarcely uttered the words when the arrow of Jehu pierced his heart ; his carcass was ignominiously thrown into the field of Naboth, where the fatal meeting had taken place ; Ahaziah was overtaken and slain as he fled to his own dominions ; and Jehu triumphantly entered Jezreel. Painted and decorated with gaudy apparel, the infamous Jezebel, either infatuated in wickedness, or expecting to inspire admiration, looked from a window of her palace, as Jehu was passing by, and obliquely upbraided him with being a regicide after the example of Zimri ; but Jehu

commanded her attendants to hurl her from the window ; the faithless eunuchs obeyed ; his horses trampled upon her body, and when afterwards Jehu, from respect to her rank, commanded some of his retinue to commit her remains to the sepulchre, they found only her skull, the palms of her hands, and her feet ; the rest had been devoured by the dogs according to the prophecy of Elijah. Seventy of Ahab's sons were living in Samaria, Jehu sent to the elders of the city, and they were all put to death. Forty-two of the sons of Ahaziah were met by the stern usurper, as he was proceeding from Jezreel to Samaria ; and because of their affinity to the house of Ahab, they also were put to the sword.

How did Jehu exterminate the priests of Baal ?

He pretended a higher reverence for Baal than any of his predecessors, and proclaimed a great festival to be held in his honour, with the annunciation, that if any of the priests absented themselves from the sacrifice, they were to suffer the penalty of death. From every province of Israel, the worshippers of Baal came, and their numbers completely filled his temple ; a burnt-offering was presented ; and when the sacrifice was finished, the guards of Jehu burst in upon the multitude ; the whole congregation was destroyed ; not one person escaped from the massacre ; all the idols of Baal were broken ; his temple was levelled with the dust ; and the whole of his abominable worship was prohibited by law.

Name an eminent personage by whom, in these transactions, Jehu was accompanied.

In these transactions, Jehu, if not assisted, was accompanied by a personage, who was the founder of a considerable sect among the Jews. Jonadab the son of Rechab, laid an injunction upon his followers to abstain from wine, never to build houses, to sow no grain, to plant no vineyards, to possess no land, and continually to dwell in tents. Three hundred years after this period, the Rechabites were found observing with the utmost strictness the institutions of their founder. Jeremiah (Chap. xxxv.) relates at length some transactions with them, demonstrative of their

conscientious integrity, and long afterwards their existence is discoverable among the numerous sects and parties of the Jews.

What revolutions at this period took place in Jerusalem?

While Jehu was fulfilling the divine predictions relative to the house of Ahab at Jezreel and Samaria, Jerusalem was a theatre of crime and blood. After the death of Ahaziah, **ATHALIAH** his mother usurped the government; extirpated the whole royal race with the exception of **JOASH** the infant son of Ahaziah, who was concealed by his aunt in the temple; attempted to subvert the religion of God and to establish the worship of Baal; and for the period of six years, exercised an unbounded tyranny over the unhappy people. But Jehoiada, the high-priest, collected a strong military force in the temple, produced Joash the rightful heir to the crown, obtained the allegiance of the multitude, while the sacred edifice resounded with the acclamation, "Long live king Joash! God save the king!" The rage, the shrieks, the frantic accusations of Athaliah produced no effect upon the assembly; she was hurried out of the temple, and put to death. Jehoiada availed himself of this favourable opportunity, to induce the people to renounce the worship of Baal, to renew their covenant with God, and again to adhere to the divine institutions of their holy religion. He then excited the liberality of the people for the repair of the temple, and for the replacing of the sacred utensils and vessels which were essential to the celebration of worship. A chest of capacious dimensions was placed in a conspicuous part of the temple for the contributions of the multitude; a sufficient sum of money was speedily collected and prudently applied; and the Mosaic ritual was again performed, not only with decent consistency, but with splendour and magnificence.

How did Joash reign in Judah?

When Jehoiada, at the age of one hundred and thirty years was committed to the grave, Joash displayed all the wickedness, meanness, and pusillanimity of his

character. The idols of the heathen were again presented to the adoration of the people, and Zechariah, the son of Jehoiada, was murdered, because he denounced the apostacy and impiety of the king. Defeat and disgrace followed this atrocious action. The troops of Hazael invaded Judah, and the dastardly Joash purchased their retreat with the treasures of the temple. Again a small body of the Syrians advanced into the territories of Joash, and, notwithstanding their limited numbers, defeated his troops. The indignation of his subjects was aroused, Joash was slain in the house of Millo, and such was the opinion of his character, that his remains were not deposited in the sepulchre of his fathers.

Who succeeded Jeku in the kingdom of Israel ?

The close of the reign of Jehu over Israel was darkened with misfortune and defeat. Hazael conquered a very considerable portion of his dominions, and threatened the entire extinction of his kingdom. When Jehu had swayed the sceptre twenty-eight years he

died, and was succeeded by his son JEROBAM. A. C. 856. **AHAZ.** This monarch, following the steps of Jeroboam, was delivered into the hands of Hazael and his son Benhadad ; overwhelmed with calamities he implored the merciful interposition of God ; his prayer was heard ; the Syrians were compelled to retire ; and their disastrous career of success and devastation was terminated.

Who was the successor of Jehoahaz, and what interview had he with Elisha ?

Jehoahaz was succeeded by his son JOASH. A. C. 841. in the thirty-seventh year of Joash king of Judah. When Elisha the prophet was dying, Joash visited him in his chamber ; the expiring prophet predicted the defeat of the Syrians, and told the king to take a bundle of arrows and to strike the ground ; Joash did so three times, and then ceased. Elisha reproved him for withholding his hand ; he told him that each stroke upon the ground was emblematic of a victory over the Syrians ; and that had he, instead of striking three times, done so five or six times, he would have completely broken the power of his enemy. The

three victories of Joash were however the means of reinstating his affairs, and the provinces which the Syrians had conquered were recovered.

Describe the reign of Amaziah in Judah.

AMAZIAH, who succeeded his father Joash in the kingdom of Judah, and who signalized the commencement of his reign, with the execution of the murderers of his predecessor, had hired of the king of Israel a hundred thousand warriors to assist him in an expedition against the Edomites—an expedition which was crowned with the most signal success, the Edomites being defeated with great slaughter, and their capital city being taken by storm. Before however he commenced his march, in accordance with the representations of a prophet of God, he dismissed his Israelite auxiliaries. These troops pillaged some of the cities of Judah on their return to Samaria. When Amaziah returned from his expedition against Edom, puffed up with all the pride of victory, he sent an insolent defiance to Joash in Samaria. Joash answered the challenge of Amaziah by the significant allegory, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trod down the thistle. Abide now at home, why shouldest thou meddle to thine hurt, that thou shouldest fall, thou and Judah with thee?" Amaziah rejected the salutary advice, the armies met at Bethshemesh, the troops of Judah were defeated with terrible slaughter, Amaziah was taken prisoner, his freedom was purchased at the expense of the treasures of the temple and the palace, and Joash, after having taken hostages for the preservation of peace, and rendered Jerusalem defenceless by breaking down a considerable part of the wall, returned to Samaria. Most melancholy was the end of Amaziah. Fifteen years after the death of Joash, who survived his victory at Bethshemesh only a single year, he fled from Jerusalem to Lachish to avoid a dangerous conspiracy; there he was murdered by the conspirators, and UZZIAH or Azariah his son, succeeded him in the government of Judah. A. C. 810.

What was the condition of Israel under the government of Jeroboam II. ?

After the death of Joash at Samaria, his son and successor JEROBOAM the Second, zealously A. C. 825. endeavoured to raise his kingdom to its former power and glory. In a great measure he succeeded ; he took possession of Damascus the Syrian metropolis, and Hamath, and restored the old frontier of Israel. But notwithstanding the great successes of Jeroboam, the representations of the prophets Amos and Hosea, who flourished in his reign, show that his subjects had sunk to the lowest stage of moral degeneracy and corruption ; that idolatry, licentiousness, and every description of vice, universally prevailed ; that the detestable wickedness of the Israelites was almost full ; that such was their obdurate insensibility, that the most pathetic appeals, the most wonderful mercies, the most appalling judgments, were insufficient to bring them to repentance before God ; and that therefore their punishment would be speedy, and their ruin irretrievable.

What revolutions occurred in Israel after the death of Jeroboam II. ?

After a reign of forty-one years Jeroboam II. was succeeded by his son ZECHARIAH, and from A. C. 784. this period the history of Israel presents a series of rebellions, treasons, and murders, until the kingdom disappeared before the victorious Assyrians. Zechariah was assassinated by SHALLUM, one of his domestics ; and Shallum was slain by MENAHEM, who established himself upon the throne. The reign of Menahem, a bloody and tyrannical usurper, was memorable for the first appearance of the Assyrians on the borders of Canaan. Pul the king of Nineveh, had exacted the submission of Syria and other neighbouring nations ; and Menahem was compelled, to avoid utter subjugation, to pay tribute to the conqueror. PEKAHIAH succeeded his A. C. 761. father Menahem, and after a short reign of two years he was murdered by PEKAH, who usurped his throne.

How did Uzziah king of Judah reign ?

UZZIAH or Azariah, who followed his father Amaziah in the government of Judah, was a prince of uncommon prudence, ability, and piety. He subdued the Philistines, Arabians, and other neighbouring nations ; he reconquered Elath, a port on the Red Sea ; he fortified Jerusalem, and placed his kingdom in the strongest posture of defence ; he encouraged agriculture and every useful art ; and proved himself to be one of the best, one of the most able, and one of the most religious monarchs that ever reigned over Judah. But unmindful of the punishment of Saul, the first of his predecessors, for the same crime, Uzziah intruded upon the sacerdotal office ; he was struck with leprosy while he was profaning the sacred rites by the altar of incense ; his disease excluded him from the exercise of the regal functions, and in fact from all society ; and he lived in retirement until his death, which took place in the fifty-second year of his reign and the sixty-eighth of his age. JOTHAM, who assumed the management of the government when A. C. 758. Uzziah his father was incapacitated for his royal station, persevered in the profession and practice of the true religion, brought the Ammonites to pay him tribute, devoted himself to the equal administration of justice and the happiness of his subjects, and died one of the greatest and most prosperous of the sovereigns of Judah.

Describe the calamities of Judah in the reign of Ahaz.

AHAZ, the son of Jotham, one of the most unprincipled, impolitic, and unhappy monarchs in the whole list of the kings of Judah or Israel, assumed the government of a territory which his father had rendered rich and populous, but which he soon desolated by his crimes. His accession took place in the seventeenth year of Pekah who then reigned in Samaria, and in the sixth of Tiglath-Pileser king of Nineveh. In wickedness and in idolatry, he exceeded the worst of his predecessors ; he offered sacrifices and incense upon the high places and in the groves ; and, with unnatural barbarity, he made one A. C. 742.

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Describe the calamities of Judah in the reign of Ahaz.

AHAZ, the son of Jotham, one of the most unprincipled, impolitic, and unhappy monarchs in the whole list of the kings of Judah or Israel, assumed the government of a territory which his father had rendered rich and populous, but which he soon desolated by his crimes. His accession took place in the seventeenth year of Pekah who then reigned in Samaria, and in the sixth of Tiglath-Pileser king of Nineveh. In wickedness and in idolatry, he exceeded the worst of his predecessors ; he offered sacrifices and incense upon the high places and in the groves ; and, with unnatural barbarity, he made one

of his sons pass through the fire in honour of Moloch. He was soon visited with exemplary punishment. Pekah king of Israel, and Rezin king of Damascus, besieged him in Jerusalem. Although according to the declaration of the prophet Isaiah, the confederated sovereigns were divinely prevented from taking the city, yet they cruelly ravaged and desolated the country. When the Syrian monarch had returned with his plunder and his captives to Damascus, Ahaz thought himself strong enough to engage in battle with the Israelites; he was defeated with the loss of one hundred and twenty thousand men; one of the king's sons, the governor of his house, and his immediate personal attendant were slain by Zichri, the celebrated warrior of Ephraim; two hundred thousand inhabitants of Judah were led by the conquerors into captivity. But a prophet of the Lord rebuked Pekah and his men for their barbarity to their brethren; the heads of the children of Ephraim refused to allow the slavery of the captives; they were liberated, clothed, fed, and sent to their homes; and those who, from weakness or disease were unable to walk, were conveyed upon asses as far as Jericho. A furious irruption of the Philistines and Edomites threw Ahaz into despair; with an extraordinary infatuation he cast himself upon the protection of Tiglath-Pileser the Assyrian king; and promised him large sums of money, if he would assist him against his enemies in Israel and Syria. Tiglath-Pileser gladly availed himself of this opportunity to gratify his ambition; he vanquished and killed Rezin, took Damascus, and annihilated the kingdom of the Syrians; he then marched against Pekah, and seized all the territories belonging to Israel, which extended beyond Jordan to Galilee; and then he proceeded to Jerusalem to demand more money from the miserable Ahaz, who to satisfy the craving cupidity of his new ally, was compelled to melt down the consecrated vessels of the temple. The king of Judah, as base as he was wicked, and as mean as he was unprincipled, followed Tiglath-Pileser to Damascus, constructed an altar similar to one he saw in that city, became wholly devoted to the idolatry of the Syrians, and, by waging war against the Almighty, exposed himself to those terrible judgments, which

no human power can withstand, and no human prudence can avoid.

How was the kingdom of Israel finally destroyed?

The kingdom of Israel was now finally extinguished. After a reign of twenty years, Pekah was murdered by HOSHEA the son of Elah. A. C. 739. The new king endeavoured to establish himself upon his throne by becoming tributary to Shalmaneser the king of Assyria; but his obedience was not sincere, he meditated the recovery of his independence by the assistance of So, king of Egypt. Shalmaneser discovered, and determined to punish, the correspondence; he besieged, and after the expiration of three years, took, the city of Samaria; threw Hoshea into prison, and carried away the population of the A. C. 721. kingdom into captivity beyond the Euphrates. From this period the ten tribes disappear from the researches of the historian. Plausible and ingenious conjectures have been formed relative to their destiny and their descendants, and different nations have been pointed out as the posterity of the Israelites. But no satisfactory result has been obtained; the ten tribes have not yet been discovered; and whether, after the lapse of so many ages, and the occurrence of so many revolutions, they will ever again be found, a distinct and peculiar people, is a problem too difficult for any human investigation at present to solve. The country of the Israelites was colonized by a strange people usually called Cuthæans, whose history will soon be presented to the reader.

SECTION V.

FROM THE CAPTIVITY OF THE TEN TRIBES TO THE DEATH OF JOSIAH.

HOW did Hezekiah king of Judah commence his reign?

WHEN HEZEKIAH, the son and successor of the weak

A. C. 726. and wicked Ahaz, assumed the government of Judah, the evils which the gross idolatry of the preceding reign had introduced, were immediately obviated. The temple was opened; the profane altar was broken; the priests and the Levites were summoned to the discharge of their almost forgotten duties; the brazen serpent, which Moses had set up in the wilderness, the pot of manna, and Aaron's rod, which had been perverted to idolatrous purposes, were destroyed; and the Passover was celebrated with a magnificence equalled only in the reign of Solomon. When these sacred duties had been performed, Hezekiah sedulously attended to the security and glory of his kingdom. He subdued the refractory and rebellious Philistines, and, with the exception of Gath and Gaza, added their cities to his dominions.

To what imminent danger was the kingdom of Hezekiah exposed?

When Sennacherib took possession of the sceptre of Assyria, he demanded the same tribute from Hezekiah which had been paid by his father; and when his imperious mandate was disobeyed, he marched with an immense army to reduce the kingdom of Judah to utter subjection. Although Hezekiah had repaired the walls of Jerusalem, marshalled and disciplined his troops, stopped up the springs in the neighbourhood of the city, and prepared for a vigorous resistance, he yet deemed it prudent to avert the storm, by at length complying with the demand; three hundred talents of silver, and thirty talents of gold were raised by exhausting the treasures of the temple and of the palace; and Sennacherib marched away to the desolation of Egypt. Still, that haughty conqueror was not satisfied;

A. C. 715. he sent three of his generals, Tartan, Rabsharis, and Rabshekah, conjectured to be a Jewish renegade, to demand the unconditional surrender of Jerusalem. The threats, the insults, and the blasphemies of Rabshekah, delivered in the Hebrew tongue, no doubt with the intention of exciting the populace to revolt, induced Hezekiah with his attendants and the priests, to go to the temple clothed in sackcloth, and with every demonstration of humiliation before God. The prophet Isaiah delivered the encouraging mes-

sage of the Almighty, "Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."

How was Hezekiah delivered from the Assyrians?

When Sennacherib heard of the march of the king of Ethiopia against him, and found that the possession of Jerusalem was essential to the success of his military operations, he sent a threatening letter to Hezekiah enumerating the sovereigns he had conquered, and asserting the certainty of the destruction of Jerusalem. But the pious king of Judah repaired to the temple, spread the letter before the Lord, and implored his effectual interposition on behalf of his people, "Now therefore O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only." His prayer was heard; Isaiah was sent to comfort him; Sennacherib was not permitted to appear before Jerusalem; in the dead of the night, the fatal "blast" of the desert, before mentioned by the prophet, under the guidance of an angel of the Lord, swept over the Assyrian army; one hundred and eighty-five thousand men were numbered with the dead; the formidable force of the invader was dissipated; he returned to Nineveh, and was slain by two of his sons while worshipping in the temple of his God.

Relate the extraordinary recovery of Hezekiah from a dangerous sickness.

Almost immediately after the invasion of Sennacherib, and in the fourteenth year of his reign, Hezekiah was brought by a dangerous illness to the gates of the grave. His earnest prayers for the prolongation of his life were answered by God. "I have heard thy prayer I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord." The application of figs to the ulcer which endangered his life, was effectual; and he was assured of the addition of fifteen years to his mortal existence by the retrogradation, not of the sun itself as some have

supposed, but of its shadow upon the dial of Ahaz—a retrogradation, no doubt effected by a miraculous reflection or refraction of the solar rays. The dial of Ahaz was most probably brought from the Babylonians, always celebrated for their astronomical skill and inventions; and its figures must, from the terms employed in the sacred narrative, have pretty closely corresponded to those in use at the present day.

What instance of pride was exemplified by Hezekiah after his recovery?

Upon the recovery of Hezekiah, Berodach-Baladan the king of Babylon sent ambassadors to congratulate him, to inquire into the great prodigy which had happened in Jerusalem, and perhaps to form an alliance against the Assyrians of Nineveh. The pride of Hezekiah carried him beyond the limits of duty and of prudence. Forgetting that by exciting the avarice, he was prompting the invasion, of the Babylonians, he showed to the ambassadors “the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures.” Isaiah the prophet reproved him for his vanity, and told him, that those very treasures would soon be removed as trophies of victory to Babylon. In the concluding years of his reign, Hezekiah considerably improved the city of Jerusalem, repaired its fortifications, and constructed an aqueduct which was of essential service to its inhabitants; his wise attention to the welfare of his people greatly increased his revenue, and he descended to his grave happy in the blessings of his subjects, and in the favour of his God.

What events occurred in the reign of Manasseh?

MANASSEH, the son of Hezekiah was A. C. 698. twelve years old when his father died, and he had no sooner arrived at years of maturity, than he proved himself to be a monster of impiety towards God, and of cruelty to man. He was not only addicted to the superstitions of magic and witchcraft; he not only built altars to the whole host of heaven; he not only defiled the very temple itself with idols; he not only made his children pass through the fire to Moloch;

he not only involved his people in the nameless abominations of the heathen ; but he shed rivers of innocent blood in Jerusalem ; he cruelly persecuted the servants of God, and thus filled up the measure of his iniquities. It is generally, and apparently with good reason, believed, that it was in this persecution, that Isaiah the most eloquent and sublime of all the prophets, raising his voice against the detestable enormities of Manasseh, though honoured by an illustrious birth, and related to the royal family, was put to the excruciating death of being sawn in two with a wooden saw. But the vile career of Manasseh was soon terminated ; an Assyrian army appeared before Jerusalem ; Manasseh was taken, was loaded with fetters, and was thrown into a dungeon in Babylon. But “when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him ; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom.” When Manasseh was thus restored to his throne, he proved the sincerity of his repentance by labouring to repair the evils of which he had been the unhappy cause ; he restored the worship of God ; he attempted to eradicate the traces of idolatry ; and he devoted himself to the security and happiness of his subjects. He repaired the fortifications of Jerusalem, he garrisoned the strong places in Judah, and strenuously laboured to restore order and prosperity to his distracted and miserable kingdom. After a long and eventful reign of fifty-five years, Manasseh was succeeded by Amon, his son, a wicked and idolatrous prince, who was soon killed by his own servants. A. C. 643.

Describe the piety of Josiah.

JOSIAH, the son of Amon was eight years of age when he was placed upon the throne of Judah, and he soon proved himself to be one of the best and most virtuous princes who ever reigned over the peculiar people of God. As his subjects by his command were engaged in cleansing the temple which had been shamefully neglected and profaned, the high-priest Hilkiah found the original copy of the law. When its awful threatenings and tremendous denun-

ciations against the guilty, were read to Josiah, he was so appalled that he rent his clothes ; he immediately collected the elders of Judah and Jerusalem in the temple ; he repeated to them the contents of the holy volume ; he made a solemn covenant with God, engaging to observe his precepts and his ordinances, and he persuaded the whole assembly to follow his example. He immediately proceeded to destroy all remains of superstitious and idolatrous monuments in Jerusalem ; he cut off the soothsayers, the sodomites, and those who worshipped the stars ; he profaned all the places which had been devoted to idolatry, filled them with dead men's bones, and broke in pieces their statues ; he demolished the altar which Jeroboam had built at Bethel, dug up the bones of the false prophets and priests of the golden calves ; and by precept, by example, and by the most active and unremitting exertions, he laboured to effect that national reformation by which alone national ruin could be averted. In the eighteenth year of his reign, he kept the Pass-over with such order, devotion, and magnificence, that we are informed, that "there was no Pass-over like to that kept in Israel from the days of Samuel the prophet ; neither did all the kings of Israel keep such a Passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem." But this pious and excellent prince was soon removed from the scene of his labours.

Under what circumstances did Josiah die ?

Necho, the king of Egypt, marched with a large army to take Charchemish on the Euphrates, which he seems to have resolved to make the frontier of his kingdom. As Josiah was no doubt intimately connected with the kings of Assyria, and perhaps held under them the territories of Samaria, he determined to resist the progress of the Egyptians ; the armies met in the valley of Megiddo ; Josiah was mortally wounded ; he was carried by his servants to Jerusalem, and he soon afterwards expired. The prophet Jeremiah, who now appears upon the eventful stage, who *sang in such plaintive strains the falling fortunes of his country*, composed an elegy for Josiah, now lost ;

and with the death of this best and most devoted of her monarchs, the independence, the happiness, and the glory of Judah disappeared.

SECTION VI.

THE FALL OF THE KINGDOM OF JUDAH.

WHO were the successors of Josiah ?

UPON the death of Josiah, the people placed the crown upon the head of JEHOAAHAZ one of his sons ; but when Necho came to Jerusalem, he A. C. 610. deposed this phantom of a sovereign, and elevated Eliakim, afterwards called JEHOIAKIM, to the supreme authority. This prince, in spite of all the pathetic warnings and earnest expostulations of Jeremiah, not only abandoned himself to the most abominable wickedness, but he insanely persisted in relying upon the support of Egypt, to enable him to offer a successful resistance to the formidable Nebuchadnezzar, already on his march with an irresistible army, to Judæa. The predictions of the prophet were fulfilled ; Jehoiakim was compelled for three years to bear the yoke of servitude ; his rebellion was punished with a complete desolation of his country ; he was taken by his enemies ; slain, and his body was cast into a common sewer. JEHOIACHIN, the son of the preceding monarch, had scarcely ascended his father's tottering throne, than he was compelled to surrender himself to Nebuchadnezzar ; that haughty conqueror carried Jehoiachin, his wives, and his mother to Babylon ; ten thousand of the best workmen in Judah, seven thousand men capable of bearing arms, and a thousand smiths and carpenters, were also taken into Chaldæa ; the vessels of the temple and all the treasures of the palace became the spoil of the conqueror ; and ZEDEKIAH, a son of Josiah, having sworn fealty to the Assyrian monarch, was dignified with the empty title of king of Judah. A. C. 598.

Describe the reign of Zedekiah the last king of Judah.

The short account of the infatuation, perjury, and

and impiety of this prince, and of the obstinate profligacy of his subjects, given in the Sacred Volume, is inimitably touching and pathetic. "He rebelled against king Nebuchadnezzar, who had made him swear by God : but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen ; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending ; because he had compassion on his people, and on his dwelling-place : But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of God arose against his people till there was no remedy."

How was Zedekiah taken away captive and Jerusalem destroyed ?

It was in the ninth year of his miserable reign, that Zedekiah revolted from Nebuchadnezzar ; that active king and able general immediately advanced into Judæa, and formed the siege of Jerusalem. His operations were interrupted by the approach of Hophra the king of Egypt, who came with an army to the assistance of the Jews ; and the departure of Nebuchadnezzar filled both Zedekiah and his subjects, with the most extravagant expectations of deliverance. But the Egyptians were defeated, Nebuchadnezzar returned, the ravages of famine began to be felt in Jerusalem, and it was evident that the infatuated resistance of Zedekiah, which only served to exasperate the fury of his enemy, must soon be terminated. In vain Jeremiah declared the hopelessness of the contest ; in vain he proclaimed the judgments of God ; in vain he directed the unhappy inhabitants of the devoted city to those extraordinary and impressive signs which established the truth of his assertions ; his patriotic fidelity was recompensed by his imprisonment in a noisome dungeon, where his life was in the most imminent danger ; Zedekiah still held out with reckless *desperation*, and madly tempted his punishment and

ruin. At length the city was taken, Zedekiah attempted to escape, but he was over- A. C. 588. taken, and was brought before the irritated king of Babylon. Nebuchadnezzar reproached him with his perfidy ; caused all his children to be slain before his face ; commanded his eyes to be put out ; loaded him with chains of brass, and sent him a slave, wretched, helpless, and blind, to his metropolis. The ruin was complete ; Nebuzaradan, the captain of the Babylonian guards, levelled the temple, the palaces, the fortifications of Jerusalem with the dust ; the whole population which had escaped from the sword were carried into captivity by the relentless conquerors ; and the anniversary of the fall of the city is commemorated by the Jews to this day, with every demonstration of sorrow and repentance. When the last of the kings of Judah expired, the captive Hebrews are said by the Rabbins to have exclaimed, "Alas ! king Zedekiah is dead, who has drank up the dregs of all ages, who has suffered the punishment due to all his predecessors."

What epochs are to be distinguished in the captivity of the Jews ?

There were four distinct epochs in the captivity of the Jews. The first, in the reign of Jehoiakim, when among others, Daniel, Shadrach, Meshach, and Abednego, were taken to Babylon ;—the second, in the seventh year of the same king, when upwards of three thousand Jews were removed—the third in the reign of Jehoiachin, when this king and part of his people were taken away—and the fourth and last, under Zedekiah, from which period the seventy years' captivity began, according to the prediction of the prophet Jeremiah.

Where were the Jews placed in their captivity ?

Although most of the Jews appear to have been placed in Babylon by Nebuchadnezzar, who designing to make that city the metropolis of the world, transplanted to it a vast multitude from the different nations he subdued, yet a considerable number were settled on the Chebar, a river which falls into the Euphrates in the upper part of Mesopotamia. Thus the

prophet Ezekiel states, that it was by this stream when he "was among the captives," that those awful visions of futurity passed before him, which he has described with such unrivalled and tremendous sublimity.

What was the state of the Jews in their captivity ?

It is impossible to ascertain the precise condition of the Jews in their melancholy captivity. It seems that they were made subservient to the luxury, and that their musical talents were called forth for the gratification, of their masters. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Sion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song ; and they that wasted us required of us mirth, saying, Sing us one of the songs of Sion. How shall we sing the Lord's song in a strange land?" But on the whole it would seem that they were treated by their conquerors with lenity and moderation ; and from various circumstances, it may be gathered, that they had among themselves judges and elders, who juridically decided matters in dispute according to their laws.

Did the Jews in their captivity addict themselves to the idolatries of the Assyrians ?

Although surrounded with every temptation to idolatry, which was likely to seduce a people who had so repeatedly and so impiously forsaken the God of their fathers, yet their national afflictions and the horrors of their captivity, appear to have produced the most salutary effects, and to have demonstrated to them the necessity of inviolable fidelity to the true religion. When Nebuchadnezzar set up his golden image on the plain of Dura, the three heroic youths whose names have been just mentioned preferred to be thrown to the flames rather than apostatize from their faith ; and Daniel chose rather to encounter the hungry lions in their den, than to abandon his custom of devotion and prayer.

What was the character of Daniel ?

In every point of view Daniel was a most extraor-

dinary man. While the spirit of prophecy unfolded to him the destinies of the nations, and evinced to him the advent and the mediation of the Messiah, his exaltation to unrivalled dignity and power must have proved of incalculable advantage to his countrymen. The wisdom and knowledge he displayed by interpreting the mysterious dreams of Nebuchadnezzar, so recommended him to that great monarch, that he was established governor of the province of Babylon, and chief of the wise men who obeyed the orders of the king. After the death of Nebuchadnezzar, Daniel still retained his influence and power. When amidst the royal revelry of that awful night, when Belshazzar with insulting and blasphemous impiety, drank from the sacred vessels which had been used in the temple of Jerusalem, a mysterious hand was seen writing the doom of the wretched sovereign upon the palace walls, Daniel explained the ominous words, and proclaimed to the terrified prince the victory of the Persians, who, under the command of Cyrus, were at that very moment ready to burst in overwhelming numbers upon the voluptuous inhabitants of Babylon. When the Assyrian empire was annihilated by the Medes and the Persians, Darius, most probably synonymous with Cyaxares the uncle of Cyrus, made Daniel the first president of the princes of his kingdom; he retained his authority when Cyrus took possession of the sceptre of the East; and it is very probable that it was by his representations and influence that the ever-memorable decree was issued which ordained the rebuilding of the city and temple of Jerusalem, and the triumphant restoration of the Jews.

How long did the Jews remain in captivity?

Seventy years of exile rolled away; the gracious promises of God were fulfilled; "the captivity of his people was turned again, their mouth was filled with laughter, and their tongue with singing, they had sown in tears, they had reaped in joy."

CHAPTER VIII.

FROM THE BABYLONISH CAPTIVITY TO THE RISE OF THE
ASMONÆAN FAMILY.

SECTION I.

THE REBUILDING OF JERUSALEM.

UNDER what circumstances were the Jews restored to their own land?

THE ruin of the Babylonian empire, involved the deliverance of the Jews from their bondage. When the last independent monarch of that mighty state had been numbered with the dead, when the blast of the Persian trumpets had resounded in the halls of its royal palaces, and the threatened judgments of God had been inflicted upon "the glory of kingdoms, the beauty of the Chaldees' excellency," a new æra arrived for this oppressed and miserable race. The Cyrus, whose glorious actions and extensive conquests had been described, and whose illustrious name had been pronounced, by the evangelic prophet of Israel almost a century before his birth, was the agent of their deliverance and restoration. In the first year of his reign, he issued an edict, which announced the liberty A. C. 547. of the Jews to return to their own land, to rebuild their ruined temple, to renew the ceremonies of their worship which had so long been interrupted, and to remove the sacred vessels which had been seized by Nebuchadnezzar, and which had been carefully preserved in Babylon as the trophies of his victory. Josephus asserts, that the decree of Cyrus was produced by the perusal of the prediction of *Isaiah*, which declared that from Jehovah he was to receive the dominion of the world, to perform the di-

vine purpose, for the re-edification of Jerusalem, and the emancipation of the ancient people of the Lord.

Who was the leader of the Jews on their return to Canaan ?

The princes, elders, and the chiefs of the tribes of Benjamin and Judah, united with the priests and the Levites, and those who retained a patriotic attachment to the country of their fathers, to commence, under the direction of Shesh-bazzar or Zerubbabel, their march to the land of Canaan.

Did all the Jews in Babylon return ?

The splendour, the opulence, and the pleasures of Babylon, were basely preferred by the great majority of the expatriated people, to the melancholy desolation of Jerusalem and Judæa ; forty-two thousand, three hundred, and sixty only, availed themselves of the propitious decree of the Persian conqueror ; and their sordid and degenerate brethren contented themselves with furnishing supplies for the exigencies of the journey, and contributions for the building of the temple.

Describe the commencement of the rebuilding of the temple of Jerusalem.

Under the auspices of heaven, Zerubbabel safely accomplished his journey ; the exulting people once more trod upon the site of the city which had been the centre of their national prosperity, and the melancholy scene of their national misfortunes and ruin ; the worship of God was restored ; the priests resumed their functions ; the sacred feasts were again celebrated ; and in the second year after the restoration, the foundations of that holy edifice were laid, which was to witness the most stupendous events which ever excited the attention, or affected the destinies, of mankind. But so disproportionate was the splendour of the second temple, when compared with the unrivalled magnificence and glories of the first, that the aged priests and Levites, and the chief of the fathers, who had seen the former structure before it was abandoned to the flames, mingled their tears and their groans with the acclamations of the people who had wit-

nessed the ceremony ; so that " the noise of the shout of joy could not be discerned from the noise of the weeping of the people : for the people shouted with a loud shout, and the noise was heard afar off." But the animating predictions of Haggai, the tenth of the minor prophets, mitigated the grief of " the ancient men ;" he assured them, from God, that the second temple would be much more august and venerable than the first, though it might not be so magnificent and beautiful ; that though its decorations and riches would be far inferior, the great Messiah, " the Desire of all nations," would appear within its walls, and make it resplendent by the manifestation of his glory.

Who were the Samaritans ?

The progress of the rebuilding of the temple, was soon impeded by the most serious obstructions. When the torrent of Assyrian invasion, in the reign of Salmaneser had swept away the population, as well as the independence, of the country which was governed by the Israelitish monarchs of Samaria, the conqueror endeavoured to repair the desolation he had made, by the establishment of a colony of Cuthites or Cutheans—a people who originally inhabited a district beyond the Euphrates. The new settlers, on their arrival in Samaria, although they must soon have become incorporated with the old inhabitants who still remained when the storm of the war had passed away, continued addicted to the idolatrous rites of the country from which they were transmitted. Their wickedness was soon followed by its equitable punishment ; their possessions were ravaged, and their employments were suspended, by the wild inhabitants of the forest making men and beasts their prey ; their miserable condition was soon made known to Esarhad-don, the grandson of Salmaneser, who then occupied the throne of Assyria ; it was immediately suspected that the curse of the God of the Israelites blasted the peace and the happiness of an idolatrous race ; and a Hebrew priest was commissioned to instruct them in the religion of the people, whose country they possessed, and whose cities they inhabited. Though *his labours* were not attended with immediate success ;

though, with the grossest infatuation, the people attempted to unite the worship of the most abominable deities with the adoration of the living God ; yet they were in the possession of the Pentateuch which they perused, and which they preserved, in the old Hebrew or Phœnician characters ; and at the time of the restoration of the Jews, the Samaritans appear to have considerably, if not entirely abandoned their superstitions, to have maintained the divinity, and to have acceded to the institutions, of the Mosaic law.

How did the enmity of the Samaritans against the Jews originate ?

While the Jews were engaged in the erection of their temple and the re-establishment of their state, the Samaritans came to Zerubbabel, to Jeshua the priest, and to the elders of the people ; and representing that from the reign of Esarhaddon they had sacrificed to the God of Israel, and had been devoted to his service, they declared their desire to be associated with the Jews, to assist them in the accomplishment of their great and holy intention, and to unite with them in the performance of the ordained solemnities of their common religion. The Jews, however, either considering them as aliens from the common family of Abraham, because of their mixed and impure descent, or regarding them as insincere and treacherous in their proposition, positively refused to allow them to take any part in the sacred undertaking—a refusal, which not only created an aversion on the part of the Samaritans against the Jews which has been perpetuated through every succeeding age of their mutual history, but which also produced the immediate obstruction of the work, and long prevented the completion of the temple.

How did the Samaritans obstruct the Jews in the rebuilding of Jerusalem ?

The exasperated Samaritans immediately applied to the court of Persia ; they represented the Jews as a seditious and rebellious people, and the rebuilding of the city and temple of Jerusalem as dangerous to the tranquillity and security of the empire. The Persians became alarmed ; the annals of the East exhibited the

power and splendour of the kingdom of the Israelites, when, in the reigns of David and Solomon it extended from the great sea to the river Euphrates ; the energies of so enterprising a people as they had proved themselves to be in the days of their prosperity and independence, it was deemed imperatively necessary to repress ; and, through the rest of the reign of Cyrus, through that of his infatuated and impious son, and again through that of the Magian successor of Cambyses, the edicts of the lords of Asia suspended the labours of the Jews, and the Samaritans triumphed in successful malignity.

How were the Jews encouraged to proceed in their work ?

The prophets Zechariah and Haggai addressed the supine and disheartened Jews in the name of their God ; by promises of mercy and threatenings of vengeance, they animated them to the resumption of the work ; and the walls of the temple again began to rise. The Samaritans again exerted themselves, but their inveterate malice became its own punishment, and recoiled in disappointment upon themselves. Tatnai and Shethar-boznai the Persian governors of the country on this side the Euphrates, repaired to Zerubbabel, and personally inquired into the nature of the warrant which authorized the proceedings of the Jews ; the decree of Cyrus was presented ; and the satraps sent to their sovereign for instructions. Darius Hystaspes was then the king of Persia ; he commanded the archives of the kingdom to be investigated ; the edict of Cyrus was discovered ; the effect was conclusive ; Darius, who imitated the policy of the founder of the monarchy, two of whose daughters he had married, commanded his governors to assist the Jews to the utmost of their power ; and the Samaritans were compelled, to their extreme mortification, to contribute to the erection and to the sacrifices of the temple.

When was the second temple finished and dedicated ?

The temple was finished and dedicated, in the sixth year of the reign of Darius Hystaspes, with **A. C. 515.** the solemnities of worship, and every possi-

ble demonstration of delight ; numerous sacrifices were offered ; and the Passover was soon afterwards celebrated, while many of the Jews who had been scattered through the provinces, came to witness the great Restoration, and to unite with their brethren in their festival of joy after so many years of slavery and woe.

What was the condition of the Jews during the reign of Darius Hystaspes ?

For twenty-eight years after this, that is to the death of Darius, the Jews flourished in prosperity and peace, governed in religion by their high-priests, and in civil affairs by the heads of the tribe of Judah, though still subordinate to the Persian governors of the provinces west of the Euphrates.

What was the state of the Jews in the reign of Xerxes ?

The reign of Xerxes was on the whole propitious to the inhabitants of Jerusalem. This intemperate madman, spared their city and their temple from the plundering and devastation which accompanied his progress through his unfortunate dominions, when irritated to phrenzy by the ignominy of his shameful flight from Greece ; and while the graven images of Babylon were thrown down to the ground, and the stupendous temple of Belus was transformed into a heap of vitrified ruin, the Jews, who had so lately been miserable captives in that mighty metropolis of the East, dwelt in safety in the city which Nebuchadnezzar destroyed, and performed their sacrifices in tranquillity.

SECTION II.

ESTHER.

WHAT Persian monarch particularly patronized the Jews ?

WHILE Artaxerxes Longimanus swayed the Persian sceptre, he proved himself the most munificent bene-

factor of the Jews. The exaltation of a Jewish maiden to the participation of his bed and of his throne, is one of the most romantic, as well as one of the most providential, events, recorded in the history of the world:

Is the history of Esther to be referred to the reign of Artaxerxes Longimanus ?

It has been forcibly argued, indeed, by some highly respectable critics and historians, that the history of Esther is to be referred, not to the reign of Artaxerxes Longimanus, but either to that of Darius Hystaspes, or of Xerxes. It is however, impossible that the Ahasuerus of the book of Esther can be Darius Hystaspes ; and however forcible may have been the arguments and synchronisms, which have been adduced to prove the identity of Ahasuerus and Xerxes, and that these arguments and synchronisms are both weighty and remarkable need not and cannot be denied, yet they do not invalidate the very convincing reasons which have long been assigned to show, that the events recorded in the interesting portion of the Sacred Volume alluded to, occurred, not in the reign of Xerxes, but in that of Artaxerxes Longimanus. Those reasons are—that Josephus, whose testimony upon this subject must be admitted to be of great importance, expressly affirms (Antiq. xi. 6.) that Artaxerxes Longimanus was the husband of Esther—that the Septuagint, and the Greek additions to the book of Esther, call Ahasuerus, Artaxerxes ; several circumstances in which additions cannot apply to Artaxerxes Mnemon—and the extraordinary favour with which Artaxerxes Longimanus honoured the Jews, is most naturally to be accounted for upon the supposition that a Jewess was his queen.

State the circumstances which preceded the elevation of Esther.

When Artaxerxes had been placed upon the Persian throne by Artabanus, the murderer of Xerxes his father, he had to encounter a bloody civil war with his brother Hystaspes, at that time governor of a distant province of Bactria. When the armies of his brother had been defeated, when the disorders which had distracted his unwieldy empire had been rectified, when,

by the elevation of men attached to his interests to the principal offices of the kingdom, his authority had been completely established in all the provinces from the confines of India to the Hellespont, he celebrated the general tranquillity by a splendid festival in Shushan, or Susa his metropolis, which continued for the long period of six months. At the termination of these rejoicings, he invited the princes and the people who were then in Susa to a magnificent imperial banquet, which was maintained without intermission for seven days. Inflated with vanity, and intoxicated with wine, he commanded the seven chamberlains of the palace to conduct Vashti the queen, arrayed in her royal robes, and with the crown upon her head, into his presence ; that her peerless beauty, exhibited to the populace, might receive universal admiration and applause. Vashti, with the modesty of a woman, with the dignity of a queen, and with a just regard to the manners and customs of the Persians, refused to expose herself to a drunken multitude in the midst of their carousals. The intemperate monarch was incapable of brooking this opposition of his will. He was roused to the highest pitch of indignation and fury ; and by the advice of his obsequious counsellors, he determined to repudiate his queen, and to make her an example to the whole population of his kingdom. When he came to his senses after the excitement of drunkenness and rage, his heart again began to turn to an injured woman, whose only crime was a laudable regard to the honour of her husband, and the duty of her station. His crafty counsellors, knowing that the restoration of Vashti to favour would be instantly followed by their disgrace and destruction, suggested to their lord the expedient of collecting from all the provinces of the empire, the most beautiful virgins who could be found, and of elevating to the station from which Vashti had been degraded, the lady who might appear to the king to be most lovely and accomplished of them all. The decree was proclaimed, and was executed.

How was Esther exalted to be the queen of Artaxerxes ?

Among the Jews who were carried away from Jeru-

salem by Nebuchadnezzar, was Mordecai, descended from the royal family of Saul, and who at this time resided in Susa. Hadassah, or Esther, the daughter of his uncle, an exquisitely beautiful damsel, was saved by his protection from the desolation and danger of an orphan state. Conveyed to the palace with the rest of the maidens, she soon gained the affections of Artaxerxes; she was ultimately exalted to the highest honour he could bestow; and her conduct as a queen, perpetuated the esteem and regard which had been excited by her charms as a woman. The elevation of Esther was an admirable arrangement of the Providence of God, for the deliverance of the Jews from the direst peril to which they were ever exposed, and for the final and complete establishment of their nation and of their religion, in the land of their fathers.

How were the Jews in the time of Esther in danger of extermination?

Artaxerxes, or Ahasuerus, had bestowed the most distinguished honours upon Haman, had promoted him above all the princes of his court, and had placed him at the head of the administration of his empire. The favourite of a despot is the object of the terror, as well as of the abhorrence, of his courtiers. Haman, by the command of the king, and the fawning humility of the attendants at the royal palace, never appeared but to receive the most profound exhibitions of humble reverence and awe. But Mordecai, whose relationship to Esther was as yet unknown, and whose anxiety on her behalf had induced him frequently to sit at the gate of the palace, when all around him bowed the knee while Haman passed, sternly refused to pay him such lowly homage; not because he was the rival of Haman, for this supposition is destitute of the shadow of foundation, but most probably because he believed that such a posture of adoration belonged exclusively to God. Every evil passion in the dark mind of the favourite, was roused into tempest by this daring affront. But his vengeance could not be appeased by one victim; his comprehensive malignity included the whole nation of Mordecai; and in the blood of thousands, he determined to glut his remorseless revenge. *He collected his diviners; they discovered what was*

deemed a fortunate day for the development of the diabolical design; Haman appeared before the king; denounced the Jews; offered an immense bribe for their destruction; obtained the ring of his master as the token of the royal assent to his sanguinary proposition; and to the remotest provinces of the empire the edict was transmitted, that on the thirteenth day of the month Adar following, all the Jews in Asia, of every age, rank, and sex, were to perish in one indiscriminate massacre.

Relate the interposition of Esther on behalf of the Jews.

The trembling Jews in every part of the empire of Ahasuerus, were lost in lamentation and despair. But Esther, encouraged and stimulated by Mordecai, determined to hazard her life for the salvation of her people. She knew that the punishment of death was awarded to any individual who should dare to enter, without a regular summons, into the presence of the king, unless the sign of life and acceptance was given by the stretching out of the golden sceptre which he held in his hand. But Esther's resolution was not to be shaken; "So will I go in unto the king which is not according to law; and if I perish, I perish," was her language. A fast for three days was held—and then the queen, arrayed in her royal robes, and in the full blaze and brilliance of her beauty, appeared before the throne of her husband and sovereign. How could he behold her without admiration and love? The golden sceptre he instantly extended; and promised that whatever might be her request, to the half of his kingdom it should be granted. But the object of Esther required the most consummate prudence; that was neither the time nor the place to urge the first wish of her heart; another and a better opportunity must be sought; and she contented herself by requesting the king and Haman to be present at a banquet which she had prepared. The request was granted; Haman was triumphant; he returned to his palace; his family were made acquainted with the matchless honour which had been done him; he boasted of the vastness of his opulence and power; he conceived it possible now to indulge without restraint his malice against Mordecai;

and a gallows of immense height was reared, upon which he determined that his enemy should be suspended on the morrow. But God disappointed him, and rendered him a monument at once of wonderful providence, and retributive justice.

Detail the circumstances involved in the deliverance of the Jews, and the disappointment of Haman.

On the following night Ahasuerus could not sleep ; to relieve the tedious hours of vigilance, the chronicles of the kingdom were read, and it was found inscribed, that by the detection of a conspiracy formed against the king, the despised and insulted Mordecai had been the saviour of his life, and had been only requited with base ingratitude and neglect. The morning dawned ; Haman arrived in the court of the palace ; he was called into the royal presence—"What shall be done unto the man whom the king delighteth to honour?" was the question which was instantly proposed to him. Haman, fondly imagining that he alone could be the person to whom the inquiry referred, immediately replied, that in the robes, and with all the gorgeous appendages of the sovereign himself, he should be conducted through the city, by one of the noblest princes of the court, who continually should proclaim, "Thus shall it be done to the man whom the king delighteth to honour." Bitter must have been the mortification, dreadful the rage, and dismal the forebodings of Haman, when he received the command, himself to proceed and to perform every tittle of all that he had spoken to Mordecai. It was done ; and Haman returned to his house in anger and despair. But the banquet of Esther was prepared, and he was again summoned to the palace. The king again inquired what was her petition and request—her life and the life of her people was the reply—then her race and her danger were discovered ; and the miserable Haman was found, though unconsciously perhaps, to have plotted against the existence and the family of the beloved consort of Ahasuerus. The culprit, in the agony of his despair, cast himself upon the bed of the queen ; this unpardonable gesture inflamed to madness the rage of the infuriated king—the most important consequences immediately followed. Haman was suspended on the

gallows which himself had reared—Mordecai was elevated to his place—the murderous edict against the Jews was hastily obviated—full permission was given to them in every place to defend their persons, and to avenge themselves upon their enemies—in the city of Susa eight hundred, and in the provinces seventy-five thousand of those enemies were slain—the ten sons of Haman were hanged—and thus this tremendous tempest burst in destruction on the heads of those who had plotted the slaughter and ruin of the peculiar people of God.

In what manner is this wonderful deliverance commemorated by the Jews ?

This remarkable deliverance is commemorated to this day by the Jews in the feast of Purim, *i. e.* “the lots ;” so called with reference to the lots which were cast by Haman to discover the day on which his intended massacre of the Jews was to have been accomplished. On this festive occasion, alms are given to the poor ; the synagogues are crowded with the grateful people ; when the evening has come, and the stars begin to appear, the book of Esther is read ; five places in the text are repeated by the reader in his loudest tone of voice to excite the gratitude of the multitude ; whenever the name of Haman is mentioned, the benches are violently struck, and loud cries are uttered by the congregation ; and indulgencies are on this occasion permitted, which at other times are prohibited to the votaries of the law.

SECTION III.

THE ADMINISTRATION OF EZRA AND NEHEMIAH.

WHO were the principal agents in establishing the civil and religious government of the Jews ?

Two celebrated men, Ezra and Nehemiah, during the reign of Artaxerxes, arrived in Jerusalem from

Persia, who were the principal agents in establishing, upon a firm and consistent basis, the internal polity and government of the Jews.

How was the influence of Ezra exerted for the benefit of the Jews?

This learned, zealous, and accomplished man, descended from a distinguished sacerdotal family, received a plenary commission from Artaxerxes to receive the contributions of the oriental Jews, to proceed to Jerusalem with the support of all the governors of the provinces through which he might pass, and to make those rules and reformatations both in civil and ecclesiastical affairs, which might appear to be demanded, either by the abuses which had already prevailed, or by the errors which had been embraced in the infant state. Attended by a great number of priests and ministers of the temple and others, he safely arrived at Jerusalem, and immediately commenced his important employment. He soon discovered that many of the priests, of the magistrates, and of the common people, had contaminated themselves by forming marriages with the idolatrous inhabitants of the land—a sin which had been formally denounced by God himself, and which whenever it had been committed, had been followed with the severest and most signal punishment. Ezra prevailed upon the principal offenders to engage by oath, to renew their covenant with the Lord, to dismiss their strange wives and their children, and in a great assembly of the people, he addressed them upon the same important purpose, and with the same beneficial effect.

What great performance did Ezra accomplish relative to the Sacred Scriptures?

Convinced that the rites and discipline of the Jewish church could never be conformed to their ancient model, nor preserved in their requisite purity, unless the sacred books were collected, arranged, and revised, this great man attempted and accomplished the arduous task; he placed them as they now stand in the sacred canon; it is probable that he added such supplemental clauses to the acknowledged text, (as in the concluding verses of Deuteronomy) as were neces-

sary to illustrate or confirm it. He wrote out the whole in the Chaldee or common character of the times ; and being himself inspired from heaven, he was at once completely qualified to revise the revelation of God, and preserved from the possibility of error in any of his explanations, or additions.

How did Ezra enforce the observance of the law ?

He restored the worship of the temple to the form which had prevailed prior to the captivity ; he enforced the observance of the Sabbath and the Sabbatic Year, and the proportion of property which was to be contributed for the support of the temple, and those who ministered in the sacrifices which were offered within its walls ; and his labours, his usefulness, and his personal character well deserved the high estimation of the Jews, who say, that if the law had not been given by Moses, Ezra would have well deserved to have been their legislator.

Who possessed the principal authority at this time in Jerusalem ?

While Ezra was thus employed in reforming the ritual, arranging the sacred books, presenting them to the people in their vernacular language which they had acquired during the captivity, the principal authority at Jerusalem was possessed by NEHEMIAH. Though born in Babylon and occupying the confidential and familiar, if not elevated, station of cup-bearer to the great Persian monarch, he had cherished the most affectionate solicitude for his brethren in Judæa ; and when he was informed that Jerusalem was still defenceless, that its walls were overturned, and that its gates had been consumed, he sought and obtained permission from his sovereign, to repair the bulwarks of the city, and to capacitate it to bid defiance to the malignant enmity of its foes. In spite of open hostility and more dangerous treachery, and although from the demonstrations of opposition by the Samaritans and other neighbouring nations, the people were compelled to labour with their arms in their hands, Nehemiah, in fifty-two days completed the fortifications of Jerusalem. They were dedicated A. C. 454. with the magnificence and solemnity which the work

required; a splendid procession circumambulated the city; the strains of vocal and instrumental music ascended; the temple was filled with the smoke from the altars, and resounded with the acclamations of the people; the feast of tabernacles, which occurred and which was celebrated at the same time, increased the general impression of the scene; proper laws were enacted that Jerusalem might contain a population adequate for all the purposes of defence; and the city so rapidly increased in importance and in splendour, that the father of Grecian history, who visited it himself and gave it the name of Cadytis, soon after this period, compared it to Sardis, the metropolis of Asia Minor.

What remarkable events took place at this period which demand particular attention?

Two events are to be recorded of the age of Ezra and Nehemiah both of memorable importance in the history of the Jews—the institution of Synagogue worship, and the final separation of the Samaritans and the Jews.

Give an account of the origin and increase of synagogues.

If the proverb of the Jews quoted by the learned and accurate Prideaux (Connex. p. 1. b. 6.) be correct, "Where there is no book of the law, there could be no synagogue," it is evident, from the general surprise which prevailed when Hilkiyah the scribe found a copy of the law in the temple, in the reign of Josiah, which argued that there were no such copies to be found among the people, that synagogues could scarcely have existed, or at any rate in very small numbers, prior to the captivity. But after the restoration, and the rebuilding of the city and temple of Jerusalem, and after the public reading of the law by Ezra, the most learned of the Levites and other scribes were accustomed to follow the example of that great and good man in the places of public resort. Buildings would soon be erected for the shelter of the auditors from the burning beams of the sun, and from the tempests of inclement seasons of the year. Thus would originate *synagogues*; and then worship would soon be reduced

to a regular order and system. The number of these edifices soon multiplied to an astonishing degree; and the testimony of an eminent Jewish writer* is borne out by the fact, that wherever any of the people were found there they were accustomed to build a synagogue. An instance of this fact is given by the author of the third book of Maccabees, who lived in the reign of Ptolemy Philopater, and who states, that the Jews in Egypt were no sooner delivered from an imminent danger that threatened them, than they erected a place for prayer in the vicinity of Alexandria. The Jewish affirmation that about the time of the Saviour there were four hundred and eighty synagogues in Jerusalem alone, is incredible; but they must have been extremely numerous: and from a passage in the book of the Acts, (Acts vi. 9.) it appears that they were specifically provided in that great metropolis for the Jewish inhabitants of distant countries and cities, who might have occasion to resort to the temple.

What consequences followed the institution of synagogue worship?

Most momentous were the consequences of the introduction, the establishment, and extensive prevalence of synagogue worship. It must be evident to the most superficial reader of Jewish history, that a most extraordinary change took place in the dispositions of this wonderful people at the period of the captivity. Instead of an inveterate propensity to the total neglect of the law and to the grossest and most abominable idolatries of the besotted nations around them, they exemplified, from that period, a decided, an unconquerable, an unappeasable detestation of every description of paganism, and a veneration, amounting even to superstition, for the Mosaic records and institutions. To what is this change to be attributed? To ascribe it to a mere alteration of national character, is preposterous. And most unreasonable is it to suppose that it could originate in terror excited by the tremendous judgments of the destruction of their city, the subversion of their temple, and their captivity in a foreign land. For the preceding pages have shown,

* Maimonides, 1 Teph. c. ii. a. 1.

that notwithstanding the most tremendous judgments—judgments, involving the death of a whole generation, with two exceptions, in the wilderness—judgments sometimes inflicted by the miraculous and appalling agency of the Omnipotent—judgments, in which they were oppressed by the yoke of foreign servitude, affrighted by raging pestilence, wasted by pining famine, ruined by foreign invasion, and ravaged by all the horrors of war—they still continued and that too in spite of prophetic warnings, awful threatenings, and alluring mercies, to practice the ferocious, the sanguinary, the senseless, the loathsome rites of the worship of the worst idols ever placed upon the pedestals of pollution by inventive depravity and diabolical delusion. This great and, otherwise, unaccountable change is to be ascribed to the system of synagogue worship—to the system by which the great matters of the law were ORALLY exhibited at regular and frequent intervals—to the same system in fact, which, refined by the gospel, and ennobled by the example of the Son of God, has been the grand instrumentality by which the illustrious victories of eternal truth have been achieved over the sin and misery of man, and by which the light of mercy shall soon be diffused to the remotest and to the most benighted regions of the world.

Describe the final separation of the Samaritans and the Jews.

There were two inveterate enemies of the Jews while Ezra and Nehemiah were engaged in their exertions for the benefit of the people, Sanballat the Horonite, governor of Samaria, and Tobiah the Ammonite. While Nehemiah was in Persia after his first visit to Judæa, obtaining a renewal of his commission, Eliaheh the high-priest, was so shamefully negligent of the covenant which had lately been ratified against illicit and promiscuous connexions, that he had suffered his grandson Manasseh to marry the daughter of Sanballat, and had permitted Tobiah to occupy apartments in the temple. When Nehemiah returned, he found it necessary with a strong hand immediately to apply an adequate remedy to the disgraceful evil. *Manasseh*, being unwilling to comply with the terms

of the covenant and the regulations of the law, was expelled from the city; he repaired with several apostate Jews who had been partakers of his crime, to Samaria; Sanballat received them with open arms; a temple was built upon mount Gerizim; Manasseh was instituted high-priest; the altar of the Samaritans was reared in opposition to that of the Jews; the sanctity of Gerizim, was maintained to be superior, both from divine appointment and ancient usage, to that of Zion; and the Samaritans from this period were held in such abhorrence by the Jews, that they were always treated as the degraded of men and the accursed of God. From this period the Jews recoiled with horror from any "dealings with the Samaritans." John iv. 9.

SECTION IV.

THE PERSIAN AND MACEDONIAN GOVERNMENT.

AFTER the death of Nehemiah, what change took place in the government of the Jews, and what were the consequences?

THE death of Nehemiah was followed by a decisive change in the government of the Jews. Judæa became subordinate to the Persian governors of Syria, who usually delegated the administration to the high-priests of Jerusalem. This arrangement became a source both of calamities and crimes; and the men who aspired to this high sacerdotal office, being animated rather by ambition and avarice, than by piety and patriotism, soon entailed the most melancholy misfortunes on their country. A most flagrant instance of the perversion of the high-priesthood, and of the wickedness to which it led, was soon presented to view.

What flagrant instance of the perversion of the high-priesthood was soon afterwards exhibited in Jerusalem?

Joiada was succeeded in the high-priesthood by Johanon his son. Jeshua the brother of the pontiff,

was highly esteemed and honoured by Bagoses the governor of Syria under the Persian king. The friendship of Bagoses induced him to promise the pontifical office to Jeshua or Jesus, while Johanan was yet living ; and Jeshua repaired to Jerusalem, backed by the authority of the Satrap, to make good his claim. The brothers met in the inner court of the temple ; Johanan was as resolute to retain, as the intruder was to acquire, his office ; before the very symbols of the presence of the Almighty, the brothers quarrelled ; they fought ; and Jeshua was killed upon the spot. Bagoses was justly indignant at so enormous a crime ; he hastened to Jerusalem ; he upbraided the Jews in the severest terms for transforming into a slaughter-house, the temple of their God ; he determined to enter the holy place to ascertain the death of his favourite and friend ; he was told that his presence would be profanation ; "What !" said he, "is my living body not more pure than the dead carcass of him ye have slain in the temple?" He forced his way into the sacred edifice ; he took full cognizance of the deed of blood ; and imposed a heavy fine upon the temple, which was not taken off, until the death of Artaxerxes, seven years afterwards, changed the posture of affairs.

To what danger were the Jews exposed in the reign of Ochus ?

The restless insubordination of the Jews soon after the occurrence which has just been narrated, placed them on the very brink of destruction. In the reign of the Persian king Ochus, the Sidonians and some of the Phœnicians, resented the oppressive exactions of the governors by a general rebellion, by a defensive alliance with the Egyptians, and by the introduction of a body of Grecian auxiliaries for their defence. In this rebellion the Jews appear to have been concerned. For after Ochus had reduced Sidon to ashes, and inflicted a terrible punishment upon his disobedient subjects, he besieged and took Jericho, a great number of the Jews were carried away as captives, some were taken in the train of the conqueror when he marched *into Egypt*, and others were sent away into the *provinces which bordered upon the Caspian Sea*.

Was the peculiar protection of God still extended over the Jews ?

The extraordinary interventions of the Providence of God for the protection and preservation of the Hebrew nation, were not limited to the age of their judges and the government of their kings. The great object of the divine dispensations, the revelation of the Messiah was yet to be accomplished ; the existence of the Jews, and the preservation of their religion and polity were, from the promises which were to be fulfilled, essential to the development of the glorious design ; and they were still the peculiar people of God, separated and distinguished from the nations of the earth, not only by their peculiar sacred and civil institutions, but by the visible interposition and superintendence of the Most High.

What extraordinary exemplification of this truth occurred ?

One of those mighty revolutions occurred, which amidst the disruption of empires and the demolition of thrones, change the geography, and give a new impulse to the destinies, of the globe. Alexander the Great, the unconscious instrument of fulfilling the prophecies, and accomplishing the purposes of God, commenced his career of conquest and triumph. At the banks of the Granicus, and in the defiles of Cilicia, the trembling multitudes of the Persians disappeared before the valour and discipline of his Macedonian veterans. After the victory of Issus, and the subjugation of Syria, he threatened, he besieged, he captured, he destroyed, the rich commercial city of Tyre, the emporium of the nations, the queen of the Mediterranean. The high-priest of the Jews had refused to furnish him with provisions, pleading his oath to the fidelity to the government of the unfortunate Darius. The incensed and haughty warrior had no sooner accomplished the destruction of Tyre and the carnage of the Tyrians, than he commenced his march to Jerusalem, determined to punish the obstinacy of the Jews, with the subversion A. C. 332. of their city and the extermination of its inhabitants. Jaddua the high-priest, exhorted the people to cast

themselves upon the care, and to implore the protection, of God ; their prayers were answered ; and Jaddua was divinely directed to meet the conqueror without the walls of the city, arrayed in his pontifical robes, attended with a retinue of priests in the formalities of their order, with the people in garments of white. The Macedonian troops had already reached the heights which surrounded Jerusalem ; Alexander was urging them on to the assault ; and the Syrian princes who attended him were eagerly longing to glut their malignity with the destruction of a city which they hated. The sacerdotal procession advanced, and what was the astonishment of the army to perceive Alexander, elevated by his flatterers to the rank and honours of a god, instead of ordering the whole company away to instant execution, throw himself at the feet of the venerable pontiff to adore the mysterious name engraved on the frontal ornament borne upon his brow, while the acclamations of the people ascended as though they had been the victors, not the suppliants ? Parmenio eagerly inquired the reason of this extraordinary conduct. Alexander replied, that when he was at Dio in Macedonia deliberating upon his Persian expedition and hesitating whether to undertake it, this very person in this very habit appeared to him in a dream, encouraging him to execute his project, and promising that God would guide him in his expedition and bestow upon him the empire of the Persians. He no sooner saw, than he recognized Jaddua ; he owned in him the servant of his God ; and to that God, in the person of his priest, he rendered his adoration. Attended by Jaddua and the rejoicing Jews, he marched into Jerusalem ; and, conducted to the temple, he offered sacrifices to the God of Israel, punctually conforming to the directions of the priests, and leaving to Juddua the honours and the functions annexed to his dignity. Here was exhibited to him that prophecy of Daniel, in which it was predicted that a Grecian prince should destroy the Persian empire ;* this Alexander immediately applied to himself, and was highly animated for the prosecution of the war.

* Dan. viii. 21.—xi. 3.

What privileges did Alexander the Great bestow upon the Jews?

Alexander was so highly gratified by his reception, that he determined to bestow upon the Jews some distinguished tokens of his favour. He stated to them his readiness to grant them any favour they desired. They requested the freedom of their country ; the administration of their laws, and the security of their religion ; their exemption from tribute in the Sabbatic Year ; and the extension of the same privileges to the Jews in Babylonia and Media. Alexander willingly complied, and proceeded on his march towards Gaza.

Has the truth of the preceding narration been questioned ?

The above very striking circumstances are considered by some intelligent writers to be pure invention, on account of some anachronisms and difficulties which have been detected in the history. There is however abundant reason to believe that the whole of the events really occurred as they are stated. Chronological difficulties attach to some of the most important events in this period, which are nevertheless universally considered the subjects of authentic history ; and it is by no means a specimen of the impartiality of an historian to reject some narrations on account of such difficulties, and to accede to others involving similar difficulties, both depending upon *the same testimony and authority*. One writer has been singularly unfortunate. He assigns it as one of his principal reasons for considering this as "a romantic and picturesque story," "that the high-priest refused his allegiance to Alexander, though aware that he was designated by God in the prophecy of Daniel." It is true that the high-priest knew this, but it is also true that he knew that a prophecy was no rule of duty, and that the conquest of Palestine alone could involve the transfer of his allegiance to Alexander. The fact is, that such writers are completely led astray by their own apprehensions of allowing any event in the history of the Jews to be accounted for upon any other than the common maxims of human affairs—a principle, the reception of which will immediately neu-

tralize the force, and even the credibility, of the sacred narrative.

Did the kindness of Alexander to the Jews continue ?

The conduct of Alexander, after he had departed from Judæa, evinced his continued kindness to the Jews. He settled a very considerable number of them in his city of Alexandria, bestowed upon them many privileges and immunities, and admitted them to the same franchises and liberties with his own Macedonians. An event is said to have happened in the close of the life and reign of this illustrious conqueror and king, the occurrence of which is not improbable, and which redounds equally to the honour of the Jews and of Alexander.

What event occurred at this period equally honourable to Alexander and to the Jews ?

When Alexander made his mad attempt to rebuild the temple of Belus at Babylon, ten thousand of his soldiers assisted the labourers in cleaning away the rubbish which surrounded the ruins of that edifice. A number of Jews were incorporated among his Asiatic recruits. When it came to their turn to labour, they unanimously refused, affirming that their religion forbade their uniting in any attempt in favour of idolatry. Though severe punishments were inflicted to subdue their obstinacy, they all retained their firmness and perseverance; until Alexander, admiring their constancy, dismissed them from his service and sent them to their homes.

Describe the disasters of the Samaritans in the reign of Alexander.

While Alexander was absent in Egypt after his interview with Jaddua, the Samaritans rose in rebellion against Andromachus the governor he had left in the city; and in the fury of their sedition, they burnt him to death in his own house. When Alexander returned from Egypt on his march towards Persia, he avenged the death of his officer by putting a great many of the Samaritans to death, he expelled the miserable remainder from their city, and from this time forward they dwelt in Sechem a small village in the neighbour-

hood of Samaria. This signal chastisement highly gratified the malevolence of the Jews, and no doubt they all cordially united in the sentiment of one of their writers, "There be two manner of nations which my heart abhorreth, and the third is no nation. They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sechem."

SECTION V.

THE GOVERNMENT OF THE PTOLEMIES.

WHAT was the character of the successors of Alexander?

THE death of Alexander the Great, ushered in one of the most melancholy periods in the history of the world. His generals seized upon the provinces of his disjointed and unwieldy empire, and became independent sovereigns. With some exceptions they were the most atrocious monsters that ever proved the pests and curses of mankind—whom no promises, no oaths could bind—licentious, ambitious, perfidious, and sanguinary—trampling upon every obligation, every law, both human and divine—whose insatiable ambition prompted murders, wars, massacres, and treasons, which have attached indelible and universal infamy to their names.

How did the Jews come under the sway of the Ptolemies?

Syria and Phœnicia were at first given to Laomedon the Mitylenian, one of the generals of Alexander, and were by a second treaty confirmed to his government. Ptolemy, however, who had established himself in Egypt, soon coveted the territories of Laomedon, and sent one of his generals against this unfortunate man, who was soon vanquished and taken prisoner. But the Jews having sworn allegiance to Laomedon, with a laudable fidelity to their oath, refused to abandon his cause, or to submit to the usurpation of the con-

A. C. 320. queror. Ptolemy marched in person to subdue them, he besieged Jerusalem ; and as the place was strong, the inhabitants numerous, and the defence resolute, he might long have assaulted the city in vain. But the Jews had such a reverence for the Sabbath, that they thought it a crime to resist their enemies on that hallowed day. Ptolemy observed their unreasonable superstition, and he stormed the city on the Sabbath without opposition. He at first treated them with the greatest severity, and one hundred thousand Jews were sent either to swell the population of Alexandria, or to perform the offices of slaves in Egypt. But the regard of the Jews to their engagements and their oaths, excited first the respect, and then the favour, of the conqueror ; both in Judæa and in other parts of the country several considerable garrisons were committed to their care ; and they were guaranteed in the safe possession of the privileges which had been bestowed upon them by Alexander. Several of his captives, Ptolemy placed in Cyrene, from whom the Jews of Cyrene were descended, one of whom, Simon, bore the cross of the Redeemer, and who afterwards became so numerous, that one hundred thousand of them were slain in a mutiny in the time of Vespasian, and so formidable, that in the reign of Trajan they obtained temporary possession of the whole of the province, and massacred vast numbers of the inhabitants. Judæa continued for many years under the sway of the Ptolemies, and appears to have enjoyed the inestimable blessings of a mild and equitable government, and uninterrupted prosperity and peace.

Mention the greatest high-priest of the Jews between the Babylonish captivity and the birth of Christ.

Onias, the first high-priest of that name was succeeded in the pontifical dignity by Simon surnamed the Just, one of the best, the greatest, and the most celebrated of the Jews who lived between the captivity and the birth of Christ. By him it is supposed that the sacred canon was completed by the addition of the books of Chronicles, Ezra, Nehemiah, Esther, and Malachi ; as a governor of the people, his virtues were *as remarkable as* in his sacerdotal character ; and his

works of convenience to supply the wants and comforts, and of necessity to strengthen and render impregnable the fortifications of Jerusalem, justly intitle him to the appellation of one of the best benefactors of his countrymen. Talmudic fiction has embellished the actions of his life with fanciful romance, and has described a number of portentous and awful prodigies which happened after his death.

Who was Antigonus of Socho ?

Antigonus of Socho, who possessed considerable influence among the Jews, was a person of great learning and piety, though the perversion of his opinions produced a sceptical sect which subsequently rose to importance and fame. The peculiar tenet of Antigonus was, that the service which God required, and which he accepts, should be entirely disinterested ; and that it should be equally free from the slavish fear of punishment, and the selfish hope of reward. This principle, embodied in his own words to his disciples, was, "Be not like slaves ; let not the expectation of rewards only be the motive of your obedience ; obey without self-interest, without the hope of receiving any recompense for your labours. Let the fear of the Lord be upon you."

Relate the origin of the sect of the Sadducees.

Among the disciples of Antigonus was Sadoc, who unable to appreciate the pure spirituality of his master's opinions, interpreted them in a manner, and with a sense, which were never intended. Sadoc not only taught, that it was necessary to practice the great virtues of social and personal morality without being influenced by motives either of hope or of fear, but he concluded that there were neither rewards nor punishments to be anticipated beyond the grave. He was the founder of the sect of the Sadducees, whose erroneous and blasphemous principles are described in another part of this work.

Is any credit to be given to the relations of the Jews with respect to the Septuagint ?

The fables of the Jews relative to the version of the Scriptures, which is commonly called the SEPTUAGINT,

are utterly unworthy of credit, since they differ so materially among themselves. The Alexandrian Jews to gain credit for this translation affirm, that, in the reign of Ptolemy Philadelphus, seventy-two learned Jews were employed to translate the Scriptures of the Old Testament into Greek; that they were placed in different cells in the island of Pharos; and that, when their work was accomplished, it was found, that under a divine inspiration they had adopted precisely the same words. From the diversity of style discoverable in the Septuagint it may be concluded, that the work was composed at different periods and by different individuals, though it is not improbable that it was finished under the auspices of the sovereign just named.

How did Joseph the nephew of Onias the high-priest, of the Jews save his countrymen from ruin?

Onias the son of Simon the Just, and one of his successors in the pontifical chair, by his sor-
 A. C. 233. did avarice and baseness, had well nigh effected the complete ruin of the Jews. The Egyptian sovereigns had been accustomed to receive from Judæa a revenue of twenty talents, but the covetousness of Onias induced him dishonourably to apply the money to his own purposes, instead of transmitting it to the treasury of the king. Ptolemy Euergetes at length became incensed at the non-transmission of the usual tribute; he sent Athenion one of the officers of his court to demand the arrears, which now amounted to a considerable sum, from the high-priest; and he threatened, that if the defalcation was not immediately made up, he would expel the Jews from their cities and their country, and people their territories with colonies of his own. The avarice of Onias rendered him insensible to his own danger, and the interests of his countrymen, and at all hazards he seemed determined not to abandon his ill-gotten gain. The prudence and zeal of his nephew, Joseph, appeased the indignation of Ptolemy. Having obtained the permission of his uncle to repair to Alexandria,
 A. C. 226. and having procured from some Samaritans a sum of money sufficient for his journey and for his appearance in the royal presence, he travelled with

some persons who were proceeding to the court to farm the tribute; he overheard the offers they intended to make, and their statements of the profits they intended to acquire. Their conversation prepared him for the line of conduct he adopted upon his arrival in Alexandria. When the day came for the reception of offers relative to the tribute of the provinces of Cœlo-Syria, Phœnicia, Judæa, and Samaria, the persons with whom Joseph had travelled, named eight thousand talents; but Joseph, convinced that double the sum ought justly to have been offered, named sixteen thousand talents; he boldly answered the demand for security by pointing to the king and queen; he obtained the appointment; and returned to Jerusalem to commence the duties of his office, with a strong body of troops to enforce obedience to his will. Joseph exercised his authority with equity, but at the same time with severity. The inhabitants of Ascalon had disobeyed his commands, and had indulged in the expressions of their hatred to his person and proceedings; Joseph repaired to the city; twenty of the ringleaders of the sedition were hanged; their estates were confiscated; and a gratuity of a thousand talents was sent to the king. The inhabitants of Scythopolis followed the example of those of Ascalon; they received a similar chastisement; the country was overawed; the mandates of Joseph were obeyed; and the king was so pleased with the augmentation of his revenue, and the proceedings of his delegate, that for two and twenty years Joseph was continued in his office, to the equal advantage of the sovereign whom he served, and the people over whom he presided.

To what calamities were the Jews exposed during the contest between the Macedonian kings of Syria and Egypt?

The tranquillity which had prevailed, and the prosperity which had been enjoyed in Judæa, through the reigns of the first three of the Ptolemies, were interrupted by a period of foreign invasions and intestine commotions which entailed the most distressing calamities upon the Jews. Ptolemy Euergetes the friend and patron of Joseph, was succeeded by his son Ptolemy Philopater, a monster of

perfidy, cruelty, and crime. The celebrated Antiochus the Great, king of Syria, resolved to take advantage of the accession of a prince so voluptuous and profligate, to add Cœlo-Syria, and even Palestine and Judæa, to his dominions. The rapid advance and threatening successes of Antiochus, aroused Ptolemy from his carelessness and sensuality; the hostile armies met at Raphia; Antiochus sustained A. C. 217. a signal defeat; and his conquests reverted to their original possessor.

State the very remarkable origin of the hatred of Ptolemy Philopater against the Jews.

The congratulations of the Jews to Ptolemy after his victory at Raphia, induced that monarch personally to visit Jerusalem; he surveyed the magnificence of the temple, and is said to have presented several valuable donations to its treasures, and to have offered many sacrifices to God. His determination, however, to profane the Holy of Holies, excited universal consternation; he was insensible to the tears, and deaf to the lamentations, of the people; he pressed forward to execute his intention; but a sudden terror and mental confusion rendered him incapable of proceeding; he was carried from the temple by his trembling attendants; and his disappointment excited an inveterate hatred against the Jews.

Describe a dreadful persecution and a wonderful deliverance of the Jews at Alexandria.

A. C. 217. Ptolemy had no sooner returned to Alexandria, than he vented his rage in the most cruel and wicked persecution. He was not satisfied by publishing edicts against them, reducing them to the most servile and miserable condition, but he at length determined, with sanguinary cruelty, to massacre them all. From every part of Egypt his intended victims were sent to Alexandria, and the rage of the infuriate monarch was exasperated by their almost universal fidelity to their religion and their God, but few of them consenting to purchase their lives by the infamy of apostacy. The multitude of faithful Jews were inclosed within the vast space of the Hippodrome, where they were to be destroyed by

elephants trained and rendered furious for the purpose. The intemperate excesses of the king, rendered him incapable of witnessing the horrible execution for two days. The interval was spent by the faithful Jews in imploring the protection and blessing of their God. The morning of slaughter arrived; the execrable tyrant, attended by his guards, and by an immense multitude of the inhabitants of Alexandria, came to glut his remorseless rage in the tortures and extermination of unoffending men, whose only crime was their preferring the spiritual worship of the true God to the blasphemies and abominations of pagan idolatry. The elephants were brought forth; but instead of rushing upon the helpless Jews, they turned all their fury upon their directors, upon the soldiers, and the spectators. The king was astonished; extraordinary appearances excited his alarm; he trembled before the God of Israel; the Jews were pardoned; their enemies were punished; their privileges were restored; their false brethren were destroyed; and they testified their gratitude by the erection of an edifice, in which they celebrated the worship and sang the praises of their Omnipotent Deliverer.

SECTION VI.

THE SYRIAN TYRANNY.

WAS Judæa after the battle of Raphia subject to the Syrian kings?

THE death of Ptolemy Philopater, and the minority of his son and successor Ptolemy Epiphanes, encouraged Antiochus again to attempt the conquest of the provinces he had lost at the battle of Raphia. The tyranny of Scopas, the Egyptian governor of Jerusalem, rendered the Jews desirous of shaking off his yoke; they received Antiochus as a deliverer, furnished him with supplies for his army, and obtained from that prince in return money for the purchase of sacrifices, the remission of some oppressive taxes, and other manifestations of gratitude and favour. Although

Judæa soon afterwards was again placed under the power and government of Ptolemy, it appears very shortly to have been restored to the dominions of the kings of Syria.

What was the sedition of Simon in Jerusalem at this period ?

The ambition, the rapacity, the wickedness, and the unprincipled cruelty of some of the most influential men among the Jews, now entailed upon them the most dreadful calamities—calamities which render the period subsequent to their acknowledgment of the authority of the Syrian monarchs, one of the darkest in their whole history. Onias the Third, at that time sustaining the pontifical office, and who appears to have been one of the most eminent and excellent men among the Jews, opposed the interference of Simon, the son of Joseph the collector of the revenue, whose history has been detailed above, in some affairs which related to the management of the temple, in which the treasures amassed by Joseph had been deposited by Hyrcanus, one of his younger sons, to the prejudice of his brethren. Simon finding it impossible to subdue the inflexibility of Onias ; fled to Apollonius, the governor of Judæa and Palestine for Seleucus, the successor of Antiochus, and informed him of the immense treasures which were laid up in the temple of Jerusalem. The intelligence was transmitted to Seleucus ; his rapacity was excited ; and Heliodorus, his minister, was immediately sent to take possession of the whole.

A. C. 176 Heliodorus arrived in Jerusalem, and proceeded to execute his commission in spite of the representations and intreaties of Onias. He paid dearly for his temerity ; he was terrified by an awful appearance of divine agency when he was entering the sanctuary of God ; such was his subsequent danger, that Onias offered sacrifices for the preservation of his life and the recovery of his health ; and when upon his return to his sovereign, Seleucus inquired who he thought was a proper person to be sent again upon the expedition, Heliodorus replied, that if the king had any enemy whom he desired to destroy, he had only to send him to this sacred place, and he would come back in a condition sufficiently deplorable to show, that it was

under the protection of a divine and omnipotent power. But the sedition of Simon was by no means quelled ; that leader at the head of his faction, made so determined and formidable an opposition to his antagonist, and so many lives were lost in the contest, that Onias determined in person to repair to Antioch, to present his complaints before the throne of A. C. 176. the king, and to request the interposition of the royal authority to allay the intestine commotions. The banishment of Simon was granted to the representations of Onias. But the efforts of the high-priest for the benefit of his people were rendered ineffectual by an unexpected event. Seleucus was hurled from his throne by the hand of the king of terrors, and Antiochus his brother succeeded him—a monster of folly, cruelty, and debauchery, whose actions it would be pollution and degradation to history to describe.

Give the history of Joshua the Apostate ?

Onias had a brother whose name was Joshua. He was a man utterly destitute of principle, of unbounded ambition, and who was not likely to hesitate to perform any action however infamous, to gratify his love of place and of power. This base and wretched man, fully aware of the wickedness of Antiochus, and of the poverty which his own prodigality, not less than the exactions of the Romans, had entailed upon him, went to the metropolis of the Syrian kingdom ; and by the bribe of three hundred and sixty talents he obtained the deposition of Onias, and his own elevation to the dignity of the high-priesthood. And conscious, that the signal piety, integrity, ability, and patriotism of Onias, would make it impossible for him to establish and to exercise his authority so long as that great and good man continued to reside in Jerusalem, he also procured a decree by which his brother was banished to Antioch and placed in confinement. To flatter the wretch who then swayed the sceptre of Syria, Joshua, regardless of his dignity, A. C 175. of the interests of his country, of the obligations of his sacerdotal office, and of the claims and commandments of his God, assumed a Grecian name, Jason ; paid a sum of money for permission to erect a Gymnasium, according to the fashion of the Greeks ; and by the introduction of foreign customs, and of a foreign system

of education, he impiously endeavoured to undermine the authority of the Jewish religion, and to obliterate the popular reverence for the institutions of the law. He did not hesitate to send, by the hands of some of the people for whom he had procured the freedom of Antioch, a costly present to the games held in honour of the Tyrian Hercules ; but his emissaries were not so corrupt as he supposed ; they revolted from the homage which they were commanded to pay to a senseless idol, and they presented the treasure to the Tyrians for the equipment of a fleet.

By whom was Joshua the Apostate or as he is known by the Grecian name of Jason ruined ?

The race of Jason was soon run ; by treachery he had gained his office, and by treachery he was supplanted and degraded. His history is a memorable demonstration of the retributive providence of God. Menelaus, his brother, had been sent to Antioch with the usual tribute ; but when he was admitted to the king, instead of executing the commission of Jason, he insidiously recommended himself to the royal complacency by the most abject submissions and the most unreasonable flatteries, and he obtained the priesthood in the stead of Jason, by paying for his investiture three hundred talents more than his wretched relative had given as the price of his advancement. The shameful apostacy of Menelaus was more flagitious than the sinful compliances of Jason. Finding that his adherents in Jerusalem were not sufficiently powerful to effect the deposition of his brother and his own establishment in the priesthood, he returned to Antioch, he renounced the religious institutions of his fathers, he professed to accede to the idolatrous creed and to the idolatrous practices of the Greeks, Antiochus was delighted with the abominable change, and an army marched to Jerusalem which Jason could not pretend to resist, and which established the despicable renegade in his station. Thus the anomaly was presented, of a professed idolater officiating in the temple of God.

What calamities did Menelaus the successor of Jason in the high-priesthood entail upon the Jews ?

The most dreadful calamities now accumulated upon

the miserable Jews. Menelaus sold the sacred vessels from the temple to pay the stipulated price of his elevation; the remonstrances of the venerable Onias, who still continued in his banishment, against the shameless sacrilege, only procured his own death; but a sedition broke out among the indignant inhabitants of Jerusalem, and Lysimachus, the brother of Menelaus, who had been entrusted with the odious task of continuing the profane robbery, was slain. Menelaus, however, seemed to be firmly established in his usurped dignity. But his power soon disappeared like a vapour and a dream; and the Jews, for their connivance at the late proceedings of their great men, were punished by miseries which were only exceeded by the calamities of the seventy years' captivity, and by the horrors of the final destruction of Jerusalem. Antiochus was engaged in the conquest of Egypt; a false rumour arrived of his death; Jason appeared in arms before Jerusalem, forced his way into the city, and avenged himself by the indiscriminate slaughter of the adherents of Menelaus; but the incensed monarch advanced at the head of his troops, and Jason became a fugitive and a vagabond, detested as a traitor to his country, and a monster of mankind. The armies of Antiochus now encompassed Jerusalem, his anger was inflamed to fury by the reported joy of the Jews on the intelligence of his death, the city was taken by storm, and every species of brutality and cruelty was inflicted upon its wretched inhabitants. The cup of Jewish degradation and misery then seemed to be full; forty thousand were slain, and as many more were sold for slaves immediately after the capture of the city; the haughty conqueror compelled Menelaus to lead him into the most sacred recesses of the temple, now forsaken by God because of the impiety of its ministers; he emptied its treasury; took away its most splendid and costly decorations; and thus added one thousand eight hundred talents to his spoil.

What dreadful calamities were endured by the Jews under the sway of Antiochus Epiphanes king of Syria?

The calamities of the Jews were not yet terminated. Antiochus, divested of his Egyptian conquests by the intervention of the Romans, and in the highest degree

mortified and exasperated, looked around him for some unhappy victims upon which to wreak his fury. He recollected the unhappy Jews, and he sent his general Apollonius, with twenty-two thousand men, to plunder all the cities of Judæa, to murder all the men, and to save only the women and children alive. Apollonius readily executed his sanguinary commission. Upon his first arrival at Jerusalem, he disguised his intention, and waited until the Sabbath. But when the temple and the synagogues were filled with the people engaged in the worship of God, Apollonius commanded the massacre to begin; the usual stillness of the city, on the sacred day, was broken by the shouts of the soldiers rushing into the crowded edifices, by the cries of the wounded, and the moans of the dying; the streets were covered with corpses; every habitation was abandoned to plunder and consumed; every stately fabric was demolished; the walls were dismantled; the temple was defiled with the most odious pollutions; a fortress was built upon an eminence in the city of David; and the solitude of desolation and ruin prevailed over a scene, which had so lately been trod by a numerous, a peaceful, and an industrious population.

Continue the melancholy narrative.

Even this catastrophe was not all; it was determined in all the dominions of Antiochus, either to annihilate the religion, or the existence, of the Jews. A command was issued, that all the inhabitants of his empire, should bow down before the gods the audacious and infatuated monarch adored. The Samaritans bowed to the storm; and too many of the Jews, intimidated by the cruelties of their oppressors, apostatised from their faith. But Atheneas the governor appointed by Antiochus, prosecuted with diabolical perseverance, the path of blood pointed out to him by his master. He erected the statue of Jupiter Olympius on the altar of burnt-offerings in the temple of Jerusalem, and another statue of the same deity in the Samaritan temple of Gerizim; the most atrocious and indescribable tortures, the most horrible deaths were *inflicted upon those who refused to sacrifice to the idols of the heathen, or who practised any of the injunctions*

of the Mosaic institute; the filthy rites of Bacchus were celebrated instead of the worship of God; and the miserable inhabitants of Judæa, who desired to retain their integrity, were compelled to forsake the common habitations of man, and to hide themselves "in deserts, and in mountains, and in dens and caves of the earth."

What memorable instances of the fortitude of the Jews occurred in this dreadful persecution?

In this horrible persecution, occurred two instances of invincible fortitude and fidelity A. C 167. to the commandments of God, too remarkable to be omitted even in this brief compendium of the history of the Jews. The cruel emissaries of Antiochus seized upon Eleazar, a venerable Jew ninety years of age, of a sacerdotal family, whose example and whose instructions had preserved many of his countrymen from the abandonment of the law. He refused to eat the forbidden flesh to save his life; and breathed his last beneath the strokes of his murderers, exclaiming, "Lord thou knowest that leaving it in my power to avoid death, I suffer in my body the most exquisite pains, but my soul is overjoyed to die for thy religion." There were seven young men, brothers, the support and the joy of their widowed mother. They were brought before the officers of Antiochus. Refusing to abandon their religion for the idolatries and blasphemies of paganism, they successively endured with triumphant constancy the most agonizing and fatal torments. Their mother rising superior to the weakness and timidity of her sex, animated them amidst the struggles of death with the anticipation of the future recompense of God; and when she had seen her children one after the other slaughtered before her eyes, she also gained the victory over her tormentors, by her unconquerable intrepidity, and testified her faith by the shedding of her blood. Happier far were they than the brutal monsters who murdered them! their momentary pains were soon over, and the miseries of martyrdom were soon lost in a far more exceeding and eternal weight of glory.

CHAPTER IX.

FROM THE RISE OF THE ASMONEAN, TO THAT OF THE
HERODIAN, FAMILY.

SECTION I.

THE EXPLOITS OF JUDAS MACCABÆUS.

WHAT was the condition of Jerusalem under the government of Antiochus Epiphanes ?

UNDER the blasting and malignant influence of Antiochus Epiphanes, the condition of Jerusalem was most deplorable ; trampled beneath the feet of a haughty and obdurate conqueror, her houses consumed, her lofty edifices subverted, her walls laid in ruins, and the stupendous edifice of her temple solitary, deserted, and polluted, alone remaining, like a melancholy monument of faded prosperity, and departed glory.

Was the cause of true religion on this melancholy emergency forsaken ?

In every age of the world, the persecuting violence of the enemies of God, has secured its own defeat, and has ultimately subverted the accomplishment of the designs it was intended to prevent and to destroy. The most insidious, the most infuriate, the most powerful men have never been able to do any thing effectually "against the truth, but for the truth." And when the cause of God has appeared to be completely and for ever crushed, it has risen again with renovated energies, like the fabled Phoenix from its ashes, to appear in more illustrious glories, to gain more ennobled triumphs, proceeding in the brightness of its course to conquer and to save. Not all the malice, nor all the policy, nor all the persecutions, nor all the armies of

Antiochus could effect the extirpation of the Jews, because their national existence was incorporated with the grand designs and dispensations of the King of Kings.

Who was the person who raised the family of the Maccabees to their honourable dignity and renown ?

In the comprehensive war which was thus waged by Antiochus against the institutions and existence of Judaism, Apelles, one of his officers, came to the town of Modin to compel the inhabitants to obey the king's commands, and to sacrifice to his idols. In this town dwelt Mattathias, of the high sacerdotal family of Joarib, a man equally honourable in his character, and zealous for the law of his God. Five valiant sons trod in the steps of their father, and like him detested the impositions of the barbarous persecutors, and the meanness of the apostate Jews. Apelles, upon his arrival in Modin, collected the people to enforce their obedience to the mandate of the king ; and aware of the great and justly merited influence of Mattathias and his sons, he addressed himself in the first instance to them, hoping that if they complied with his requisitions, the whole multitude would easily be induced to follow their example. Mattathias sternly declared his resolution never to forsake the law, and never to be driven from his adherence to the sacred institutions of his fathers, by any of the threatenings or denunciations of Antiochus. At this instant, a dastardly Jew presented himself before the altar of an idol, which was there erected, to perform sacrifice ; the zeal and indignation of Mattathias were excited ; he called to mind the punishment denounced by the law upon so heinous a crime ; he killed the recreant Jew upon the spot ; Apelles shared his fate ; and followed by his family and all who were zealous for the law, Mattathias retired into the desert, and bravely resolved to contend with the oppressors for the emancipation of the enslaved people, and the restoration of the worship of God. A fresh demonstration of the cruelty of the Syrian governors, and of their intention not to reform, but to exterminate, must have proved to him and to his resolute followers that their only alternative was to conquer or to die.

Relate a memorable instance of the constancy of the Jews ?

A thousand Jews had taken refuge in an immense cave in the desert which was nearest to Jerusalem, the governor of Judæa environed them with his troops, he offered them a pardon on condition of their obedience to the impious demands of Antiochus, but they declared that they had rather sacrifice their lives for God, than present any sacrifice for idols ; their resistance against the royal forces was obstinate, and might have been successful, but their over scrupulous reverence for the sanctity of the Sabbath rendered them, on that day, indifferent to their defence ; the enemy burst in upon them, and men, women, and children were slain.

What resolution was adopted by the Jews after this massacre ?

This dreadful incident induced Mattathias and his followers to form a wise and necessary resolution. They unanimously concluded, that defence against their cruel and vindictive enemies was no violation of the Sabbath ; and this determination, transmitted to all the Jews, became their rule in all the wars which they afterwards waged against their adversaries.

Did the followers of Mattathias increase ?

The party of Mattathias soon gathered strength. He was joined by the Chasidim, men who had voluntarily devoted themselves to the most rigid observance of the law, and whose valour and enthusiasm rendered them most useful auxiliaries in war. Continually receiving reinforcements by the arrival of the faithful Jews who contributed to swell his ranks, Mattathias at length came forth from his fastnesses and took the field. His measures were as prudent as they were vigorous. He demolished the pagan altars, he restored the service of the synagogue, he recovered several copies of the sacred books which the enemy had attempted to destroy, he exterminated all the persecutors he captured, and inflicted the punishment of death upon all the apostate Jews who fell into his hands.

What was the death and what was the character of Mattathias ?

The great age of Mattathias incapacitated him for the fatigues of war, his strength gave way to his exertions, and he soon entered his rest. Before his death, he called his sons together, he exhorted them valiantly to maintain the cause of God against the enemies of their religion and of their race; and to prevent any jealousies or dissensions, he appointed Judas, his third son, to be their captain, and Simon, his second son, to be their counsellor. Mattathias was one of the most illustrious men who have ever appeared among the Jews; and his pious zeal, his intrepid valour, his lofty magnanimity, and his uncompromising fidelity to the cause of his God, placed him on a level with the most distinguished heroes, whose actions and virtues illuminated the most shining periods of Jewish history.

Relate some of the exploits of Judas Maccabæus.

Judas Maccabæus assumed the command upon the death of Mattathias, and soon justified the selection of his father. Unfolding a banner upon which was inscribed a motto taken from the eleventh verse of the fifteenth chapter of the book of Exodus, "Who is like unto thee among the gods?" (the initial letters of the Hebrew words composing the word Maccabi, from which the heroes called Maccabees derived their names,) Judas, at the head of six thousand men began a series of achievements, which, in connexion with his high and noble principle, elevate him above any of the heroes or patriots who have burst asunder the yoke of the oppressor, or bled for the liberty and the defence of their country. He defeated and killed Apollonius the Syrian general who advanced against him with a considerable army, and the sword of this persecutor of the Jews was ever afterwards wielded by Judas in battle. Seron, the deputy-governor of Cælo-Syria, collected a great body of troops to avenge the death of his colleague, but the forces of the Syrians were discomfited with great slaughter, and Seron himself was left dead upon the field. The insurrection of Judas, his valour, and his victories, now threatened

the oppressors of Judæa with complete destruction ; the troops which had ravaged the country and garrisoned the cities, trembled before a hero, who carried the sword in one hand and the law of God in the other ; and it was necessary by one great effort to crush the rebellion in its infancy, and to make its instigators and leaders signal monuments of the royal vengeance. Antiochus had marched beyond the Euphrates to compel the oriental provinces of his empire to pay the tribute which they had withheld, but Lysias, to whom he had delegated the task of punishing and destroying the Jews, sent a powerful army to assist the Syrians in Judæa and to enable them to overwhelm the hand-

ful of their foes. Nicanor and Georgias led
A. C. 165. the first body of troops amounting to twenty thousand men. Judas collected his little army ; and knowing how necessary it is in the day of battle to avoid the possibility of a panic, especially when a very inferior body of troops have to contend with a multitude of men ; and desirous of animating the religious enthusiasm of his soldiers by showing to them that in the day of imminent danger he did not neglect the injunctions of the law, he proclaimed to them that all who had married wives, planted vineyards, or whose hearts failed them, should depart to their homes. This proclamation reduced his army to three thousand men. At Mizpeh, where in ancient times the Israelites had so often held their solemn assemblies, by prayer, by fasting, and by sacrifices, he implored the blessing of God ; and then in the full confidence of success, he marched against the enemy. His operations were conducted with consummate skill, as well as heroic valour. Understanding that Georgias with five thousand foot and one thousand horse, the élite of the Syrian army, was advancing to surprise him in his camp, he secretly marched to attack the troops of Nicanor weakened by the absence of this numerous detachment. The Syrians were defeated with great slaughter ; their camp was abandoned to the flames ; the soldiers of Georgias beheld the conflagration from afar, and fled in dismay ; the pursuit of Judas was hot and protracted ; six thousand of his *enemies* were slain, besides those who were disabled *by their wounds* ; the plunder was immense, and the

weapons of the vanquished remedied one of the most serious deficiencies of the Jewish soldiers, by supplying them with abundance of arms and all the munitions of war. But Timotheus governor of the country beyond Jordan, and Bacchides a distinguished Syrian general, came to restore the declining affairs of their sovereign; but Judas was again successful, twenty thousand of their men were slain, the spoils of their camp enriched the conquerors, and the consequences of the triumph were soon ascertained by the surrender of some the strongest fortresses of the country into the hands of the Jews. To them the victory was the more grateful, since two of their most insolent and cruel oppressors, Philarchus and Callisthenes, were destroyed in the contest.

Did the successes of Judas Maccabæus continue?

Nicanor, who had ignominiously fled to Antioch in the disguise of a slave, gave the intelligence of his defeat; and it was high time for Lysias himself, with the most powerful force he could collect, to take the field. At the head of sixty thousand foot and five thousand horse, he entered Judæa; at Bethsura an important fortress in the tribe of Judah, he was met by the hero of the Jews with ten thousand men; the Syrians were discouraged by their past defeats; they fled before the warriors who fought around the banner of Judas, and five thousand of them were slain in their flight. A. C. 164.

Narrate the purification of the temple by Judas Maccabæus.

The victories of Judas and the flight of the Syrians now left the Jews leisure to attend to the deplorable state of their temple. As the blessing of God had been the origin of their success, gratitude demanded that they should devote the fruit of their triumphs to the purification of his sanctuary, and the restoration of his worship. When the Jewish army approached Jerusalem, and found its stately buildings, its palaces, and its walls thrown down; the gates of the temple burnt, and the courts of the sanctuary overgrown with briars; the holy places profaned, and the apartments of the priests demolished; their A. C. 164.

lamentations rent the air, and the glory of their achievements was forgotten in their humiliation and sorrow. The work of purification, however, was accomplished, a new altar was reared, the breaches in the sacred edifice were restored, the incursions of the Syrian garrison in the neighbourhood were repressed by the vigilant precautions of Judas, and on the twenty-fifth day of the month Cisleu, and one hundred and sixty-five years before the Christian æra, the dedication of the temple was celebrated with the utmost solemnity and magnificence. From this time the sacrifices were never interrupted until the final destruction of Jerusalem by the Romans. A commemorative festival, under the name of the Feast of the Dedication, designed to recall to the recollection of the Jews this happy event, was commanded to be observed by the Jewish people to the latest posterity. The temple was not only dedicated to God, but to preserve it from the Syrian troops in the fortress which had been built in the city of David, it was strongly fortified and garrisoned.

What further victories were gained by Judas Maccabæus ?

The military operations of Judas continued to be crowned with the most signal success. He defeated the Idumæans who had assisted the Syrians, he took several strong fortresses, he triumphantly passed the Jordan, he returned into Judæa which was again invaded, Timotheus the Syrian general was compelled to flee with the loss of twenty thousand men, the city of Gazara was stormed and the Syrian general was slain, the Jews of Gilead and Galilee were delivered from their tyrannical oppressors, and Judas again returned, loaded with spoil and covered with glory, to Jerusalem.

How did Antiochus Epiphanes die ?

The death of Antiochus did not interrupt the efforts of the Syrians for the recovery of Judæa. This haughty and impious monarch closed his career of infatuation, of licentiousness, and blood, in
 A. C. 164. the extreme of misery and despair. Defeated in his attempt to plunder a rich temple in Persia,

he received at the same time intelligence of the destruction of his armies in Judæa. With furious rage he commenced his return, determining to make Jerusalem the sepulchre of the Jews. But the hand of God was upon him. His sacrilege and cruelties were punished. Tormented by a loathsome disease, aggravated by the horrors of his mind, he descended to his grave, leaving a character tarnished with the most monstrous follies and the blackest crimes, and proving that all earthly power and glory are nothing when opposed to the curse and indignation of God.

How did the war between the Syrians and the Jews proceed ?

Upon the accession of Antiochus Eupator to the throne of Syria, by the influence of Lysias, to the prejudice of Demetrius Soter the rightful heir, new troubles afflicted the Jews. They had been repulsed in an attempt to take the city of Jamnia upon the Mediterranean between Joppa and Azotus, and were soon alarmed by the advance of Lysias with a vast army and a number of elephants. Bethsura was besieged and Judas advanced to its relief, a battle soon took place, Eleazar the valiant brother of Judas devoted himself on this occasion to die for his country and his religion. Perceiving the formidable impression made by the elephants, he ran beneath one of them, stabbed it in the belly, and was crushed to death beneath its weight. The victory inclined to the Jews, whose courage is said by their historian to have been animated by supernatural appearances, and Lysias proposed a treaty of peace. Judas assented to the proposition on the conditions of a general amnesty, the revocation of offensive edicts against the Jews, and a safe conduct for Jewish commissioners to proceed to Lysias or to Antiochus. But although the treaty was professedly ratified by the king, his generals in Judæa still continued the war. After several signal victories, and the capture of some fortified towns, Judas formed the siege of Acra; the garrison sent information of their distress to Antiochus; the Syrian troops were assembled; one hundred thousand foot, twenty thousand horse, and thirty-two elephants advanced into Judæa;

A. C. 163. Bethsura was taken; in spite of the bravery of Judas, he was compelled to retreat to Jerusalem; the city was besieged, Antiochus was admitted by treaty into the place, and treacherously, in contradiction to the articles to which he had agreed, he ordered the walls to be thrown down, and the fortifications of the temple to be demolished.

How did the infamous high-priest Menelaus die?

It was about this time that the base, infamous, and apostate high-priest, Menelaus, who had been the source of such dreadful calamities to his country, at last received the just punishment of his crimes. Lysias became dissatisfied with him, sent him under a strong guard to Beræa, where he was hurled into a tower of ashes, and miserably perished. Upon the death of this wicked man, the high-priesthood, instead of being given to Onias, the son of Onias who had been murdered at Antioch, was bestowed upon Alcimus, who though of the sacerdotal race, had been polluted with idolatry during the persecution of Antiochus Epiphanes, and proved himself to be as unprincipled and vicious as his predecessor.

What was the influence of Alcimus upon the affairs of Judas Maccabæus?

The elevation of Alcimus was fatal to Judas Maccabæus. A change took place in the government of Syria. Demetrius Soter asserted his right to the throne, Antiochus and Lysias were put to death by his command, and his authority was acknowledged throughout all the provinces of the empire. Alcimus, finding that Judas and those who united with him in maintaining the purity of the law, refused to accede to the claims of a person who had sullied his character by idolatrous observances, repaired to Antioch, and by his artful representations, repeated on more than one occasion, so inflamed the resentment of Demetrius against Judas and his party, that Bacchides first, and Nicanor afterwards, were sent with powerful armies to establish Alcimus in his dignified station, and to destroy all who opposed them. Nicanor however was ultimately defeated and slain by his valiant opponent.

What was the first intercourse between the Jews and the Romans ?

The interval of tranquillity which succeeded the death of Nicanor, was rendered memorable by the first transactions of the Jews with the Romans. A. C. 163. That wonderful people had already extended their fame to the remotest nations; and had commenced the subjugation of the world. Their interference in the affairs of Asia had produced the most important consequences, the haughtiest monarchs trembled at their frown, and the sovereigns of Syria, the oppressors of the Jews, had been compelled in the most humiliating manner to crouch before their formidable power. Who were so likely to assist the Jews in their gallant struggle for independence and freedom as the conquerors of Carthage and Macedonia? Eupolemus and Jason were sent to Rome, the senate readily accepted their proposals, a strict alliance was formed, and a letter was sent to Demetrius, commanding him to forbear from all hostilities against the Jews, and threatening him with the vengeance of the republic if he did not comply with the decree.

Was the fate of Judas Maccabæus decided before the return of the Jewish ambassadors to Rome ?

The fate of Judas was decided before the ambassadors of the Jews had returned. Bacchides and Alcimus with the best troops in the Syrian army were sent into Judæa. A. C. 161. All the soldiers of Judas forsook him, with the exception of eight hundred men. He was surrounded by the enemy, from morning until evening he resisted the whole force of the Syrians, at length he was overwhelmed by numbers and was slain upon a heap of his enemies who had fallen beneath his arm. Judas Maccabæus was one of the greatest men who ever lived in any age or in any nation. His wonderful exploits cast into the shade "all Greek, all Roman fame;" his mental endowments appear to have corresponded with his undaunted and enterprising valour; he was as skilful in design, as he was successful in execution; in the short space of six years, under his influence, and by his example, a race of trembling and miserable fugitives became invincible warriors; he

was as zealous in the cause of religion, as he was devoted to the best interests of his country ; and he was not only a hero and a patriot, but he was the servant of his God and an illustrious type of the Messiah. His body was saved from the insults of his enemies by his two brothers Jonathan and Simon, and was buried at Modin in the sepulchre of his father.

SECTION II.

ADMINISTRATION OF JONATHAN AND SIMON.

WHO succeeded Judas Maccabæus in the command of the Jews, and what was his exploits ?

JONATHAN, the brother of Judas, succeeded him in the command of the forces of the Jews, who were now oppressed by the insults of Alcimus and the cruelties of Bacchides. The first exploit of Jonathan was to avenge the death of his brother John, who had been killed by the Jambrian Arabs. Bacchides soon heard that he was in arms, and succeeded in cooping him up by the banks of the Jordan. Although Jonathan had nearly reached Bacchides with the intention of terminating the war by the death of the Syrian general, he was so oppressed by superior numbers, that he and his gallant soldiers were compelled to plunge into the river to escape. The defeat of Jonathan was followed by the death of Alcimus, who sacrilegiously demolishing a part of the walls of the temple, was struck with a mortal disease which carried him off, after he had sustained the office of high-priest four years. The perseverance of Jonathan wearied out the patience of Bacchides. He became disgusted with the war ; Jonathan whose prudence was equal to his bravery, knowing the state of his mind, succeeded in forming with him a treaty of peace ; and Bacchides, who appears to have been the best of the Syrian generals, troubled Judæa no more. Jonathan now being master of the principal part of Judæa, immediately applied himself to restore some degree of order and prosperity to a country which had so long

been desolated with all the ravages of war ; and with an authority which resembled that of the ancient Judges, he administered at Michmash, the affairs of the church and of the state.

What at this period were the revolutions in Syria?

All Syria was in commotion. Alexander Balas, who pretended to be the son of Antiochus Epiphanes, contended with Demetrius Soter for the possession of the throne. Both the competitors for the crown, fully aware of the valour and abilities of Jonathan, applied for his support ; Jonathan declared for Alexander, made himself master of the city of Jerusalem, though the forces of Demetrius still held the citadel ; received from Alexander the investiture in the office of high-priest ; the people united in the verdict of the prince, and Jonathan, on the ensuing feast of tabernacles, appeared in the pontifical robes and immediately entered upon the functions of an office A. C. 152. to which by descent, as well as by distinction and services, he had an equitable claim. Jonathan publicly received the highest honours from Alexander, when that king celebrated at Ptolemais his nuptials with the daughter of the sovereign of Egypt ; he proved his gratitude by overthrowing Apollonius who had revolted from Alexander, and by capturing Joppa and Azotus, cities which formed a part of the government of the rebel general.

What was the conduct of Jonathan amidst these revolutions?

The prudence of Jonathan was tried by the changes which took place in the sovereignty of Syria ; Alexander Balas was dethroned by Demetrius Nicator son of Demetrius Soter ; and soon afterwards lost his life by the treachery of an Arab prince. The Jewish high-priest assisted the new Syrian monarch by sending him three thousand Jewish soldiers, who rescued him from a dangerous sedition, and from the rage of his exasperated people, who had besieged him in his palace. But the chicanery and ingratitude of Demetrius alienated the regard of Jonathan ; and when Antiochus Theos, the son of Alexander Balas, by the agency of Tryphon ascended the Syrian throne, Jona-

than engaged in his cause with all his influence and valour.

Did Jonathan devote himself to his countrymen ?

This great man devoted all his diligence and abilities to the benefit of the Jews, he repaired the forts of Judæa, he rebuilt the walls of Jerusalem, by some new works he effectually cut off the garrison of the Syrian fortress from the city, he renewed the alliance which had been made by his brother with the Romans, and, when he died, he left Judæa in a better state of security from foreign invasion than had been known from the time of the restoration.

In what manner was the death of Jonathan accomplished ?

The death of Jonathan was accomplished by an act of the basest and most inhuman treachery. Tryphon, already mentioned, became desirous of dethroning Antiochus, and of placing the crown upon his own head. But knowing that the young monarch was secure so long as he was aided by the counsels and the power of Jonathan, he determined to perpetrate one of the most abominable deeds of murderous perfidy on record. He enticed the unsuspecting high-priest and a thousand of his attendants to enter within the walls of Ptolemais ; the brutal ruffian then murdered all the inferior Jews, and having extorted a large sum from Judæa by way of a ransom for Jonathan, he had no sooner pocketed it than he put him to death. Jonathan proved himself, by an administration of seventeen years, to be worthy of his father and his brother ; and the great and general mourning which prevailed for many days over all Israel, testified the respect of his countrymen for his virtues, and their sorrow for his loss.

Who after the death of Jonathan sustained the cause of the Jews ?

The consternation of the Jews at the murder of Jonathan, and the evidently hostile intentions of Tryphon, was alleviated by the eloquence and address of Simon, the only surviving son of Mattathias, who was elected amidst the acclamations of the people their

high-priest and commander. The march of Tryphon, who was proceeding to relieve the Syrian garrison in the citadel of Jerusalem, was arrested by a great fall of snow, and that remorseless ruffian returned into Syria to embrue his hands in the blood of his sovereign and to seize upon the vacant throne. The body of Jonathan, on the departure of Tryphon, was interred by the fraternal care of Simon, in the sepulchre of his father and brothers at Modin.

Give a general character of the administration of Simon.

The zealous and unremitting attention of Simon, was laboriously directed to the security, the happiness, and the prosperity of Judæa. He obtained from Demetrius, the lawful king of Syria, though stripped of almost all his dominions by Tryphon, the full recognition of the independence of his country; he renewed his alliance with the Romans; he took the cities of Joppa and Gaza, the garrisons of which had continually infested the vicinity; and he gained possession of the fortress which for twenty-five years the Syrians had occupied in the heart of Jerusalem—an event which diffused general exultation and joy. A. C. 142.

Whose party in the civil wars of Syria was espoused by Simon?

Antiochus Sidetes, the brother of Demetrius Nicanor, was engaged in driving Tryphon from the kingdom of Syria. A tyrannical and murderous usurper is every where hated, and never fails to experience the infidelity and abandonment of the instruments of his crimes. Tryphon was forsaken by his troops, Antiochus besieged him with an immense army in the city of Dora in Phœnicia; and Simon, both from a sense of justice and from policy, sent him two thousand chosen men to assist him in the capture of the execrable traitor. But Antiochus insultingly sent back the troops; and Athenobius, his ambassador, demanded in his name the restoration of Gazara, Joppa, and the citidal of Jerusalem, and the payment of unreasonable sums of money, either as a reparation for pretended injuries, or as a tribute for some specified cities. The answer of Simon, who positively refused to restore the citadel of

Jerusalem, and only offered to pay a hundred talents for Joppa and Gazara, produced an immediate war, and Cendebeus, a Syrian general, with a powerful army, commenced his march into Judæa; but John Hyrcanus, and Judas, the valiant sons of the high-priest, gave him a signal defeat, and drove him with great slaughter from the country.

Describe the assassination of Simon.

The Jews did not long enjoy the inestimable benefits of Simon's administration. That great man fell a victim to one of the most diabolical plots to be found in the annals of assassination. He had a son-in-law, Ptolemy, the son of Abubus, whom he had appointed governor of Jericho. This flagitious wretch, excited by the demon of avarice and ambition, determined to murder his venerable father-in-law and all his family, and to seize upon the government of Judæa. He invited the aged pontiff to his castle of Dock or Docus, where he pretended to have prepared a sumptuous entertainment. Simon, suspecting no danger, accepted the invitation; and with his two sons Judas and Matthias entered the castle to partake of the hospitalities of Ptolemy. He was assassinated in A. C. 135. the midst of the feast, but the guilty parricide after all was disappointed.

What was the conduct of Hyrcanus the son of Simon after the assassination of his father?

Hyrcanus who was then at Gazara, determined to prevent the designs of Ptolemy, and to avenge the death of his father. He hastened to the city of Jerusalem, he closed its gates against Ptolemy, he was constituted prince and high-priest in the stead of his father, and he prudently provided for his own security and the general tranquillity of the country. Ptolemy was secretly in alliance with Antiochus, and it was imperatively necessary to put him down without delay. Hyrcanus therefore marched against the fortress of the murderer and commenced a regular siege. The place was delivered however by a brutal stratagem of Ptolemy. The mother and two brothers of Hyrcanus were prisoners in the castle; the ruffian brought them upon the ramparts, exhibited them to Hyrcanus, and

threatened to whip them to death if he persisted in the siege. The magnanimous mother was careless of herself; she earnestly exhorted her son to accelerate his operations; and since her own death was inevitable, to remember only the assassination of his father. But the sight was too horrible for the filial piety of Hyrcanus, the siege degenerated into a blockade, and while he was necessarily absent from his camp, to preside at the feast of tabernacles at Jerusalem, Ptolemy effected his escape and altogether disappeared from his indignant countrymen. A. C. 135.

SECTION III.

ADMINISTRATION OF HYRCANUS I., ARISTOBULUS I., AND ALEXANDER JANNÆUS.

HOW did Hyrcanus conduct himself upon the invasion of Judæa by Antiochus?

THOUGH the bloody plot of Ptolemy was thus rendered ineffective, his alluring offers to Antiochus brought that powerful monarch with an irresistible army into Judæa. Hyrcanus was unable to keep the field, he was closely shut up within the walls of Jerusalem, and in spite of all his precautions and all his valour, the city must ultimately have fallen before the power and perseverance of the Syrians. The generosity of Antiochus induced the Jews to open to him their gates, and to receive him as a friend. The period arrived for the feast of tabernacles; the besieged requested of Antiochus a truce of seven days, that they might celebrate the festival; he not only granted their requests, but he liberally sent them victims for their sacrifices, considerable presents of gold and silver, and a supply of provisions for the inhabitants and soldiers. This kindness and courtesy won the hearts of the Jews, they immediately sent to treat for peace, and it was granted upon condition, that their arms should be surrendered, that the walls of the city should be demolished, and that a tribute should be paid for Joppa and for other cities

which the Jews possessed beyond the limits of Judæa. Hostages were given, the money was paid, the city was dismantled, the siege was raised, and after having been sumptuously entertained in Jerusalem, Antiochus commanded the return of his army into Syria.

When did Hyrcanus render Judæa independent ?

When Antiochus was slain in his expedition against the Parthians, in which he was accompanied by the prince and high-priest of the Jews, Hyrcanus threw off all allegiance to the Syrian monarchy, A. C. 136. and Judæa continued free and independent until its final subjugation by the Romans. The military operations of this great man were conducted with singular ability, and were attended with signal success. He conquered several cities from the Syrians then distracted by intestine commotions ; he levelled with the dust the temple of Gerizim, with all its edifices, altars, and monuments ; he subdued the whole country of Idumæa which he incorporated with his dominions ; at the head of a powerful army, he besieged the city of Samaria, defeated a Syrian army which advanced to its assistance, took it, levelled it with the ground, and completely reduced the whole country and the province of Galilee to subjection. The wisdom, the equity, and the piety of his internal policy corresponded with the vigour and success of his foreign administration ; Judæa enjoyed unprecedented tranquillity and prosperity under his government ; and while Egypt and Syria were distracted by dissension and war, the dominions of Hyrcanus flourished in unrivalled happiness and peace.

What Jewish sect disturbed the government of Hyrcanus ?

He experienced, however, considerable embarrassment and trouble from the Pharisees—a sect of which a detailed account is given in another part of this work. He had formerly been so friendly to them, that they had almost monopolized his favours. The audacious effrontery of Eleazar one of their number, who boldly and publicly accused him of illegitimacy, and on that account demanded his resignation of the high-priesthood—a story trumped up by this supercilious

sectary to mortify Hyrcanus, so exasperated him against the whole body, that he totally abandoned their party, while they continually kept alive his resentment by their reflections and seditious.

What was the character of Hyrcanus ?

Hyrcanus sustained the pontifical dignity twenty-nine years, during which he twice renewed the alliance of the Jews with the Romans. He was in every sense of the word a truly great man. He perfected the designs of his father, of his uncles, and of his grandfather, and he left Judæa in a state of prosperity which may justly be compared with the brightest periods of its history.

What tragical events occurred in the reign of Aristobulus the son and successor of Hyrcanus ?

The reign of Aristobulus, the eldest son and successor of Hyrcanus, though it only continued a year, was deeply tragical. He commenced his government with a crime beyond all others revolting to humanity. According to the will of Hyrcanus, his mother had a claim to the sovereignty ; but her wicked and unnatural son, to secure himself upon the throne, starved her to death in prison. He admitted his brother Antigonus to a considerable share in the administration, and in company they invaded Iturea, a district to the north-east of the territories of the Israelites. Aristobulus being incapacitated by disease for the fatigues of a military expedition, left Antigonus to complete the subjugation of the country, and returned to his palace in Jerusalem. For some unknown reasons, the queen had conceived a hatred tantamount to the most inveterate malignity against Antigonus. She soon had an opportunity of wreaking it upon her victim. When that gallant prince had reduced the whole province of Iturea to obedience to his brother, he marched on his return directly to Jerusalem. It was then the feast of tabernacles ; and Antigonus, hastening to offer his thanksgivings for his success, entered the temple immediately upon his arrival, arrayed in his magnificent armour, and attended by a body of his men. This action was misrepresented to the king ; who was told that it was the evi-

dent intention of Antigonus to put an end at once to his life and reign. Guilt is always suspicious ; and the wretch who had stained his hands with the blood of his mother, was not likely to be restrained from any acts of violence by fraternal affection. Aristobulus resided in a stately palace or castle called Baris, which had been built by Hyrcanus. He sent to his brother an order to put off his armour, and to come to the palace ; if he obeyed, his innocence would be proved ; if not, his guilty intentions would be clearly ascertained. And Aristobulus stationed some of his guards in the gallery through which Antigonus must pass, with orders, if he came unarmed, to leave him uninjured ; but if he came in his armour they were to kill him upon the spot. The queen, with the diabolical cunning of a malignant woman, corrupted the messenger sent to Antigonus, and induced him to inform that unfortunate prince, that Aristobulus, having heard his armour highly applauded, desired to see him in it immediately. Antigonus thus hastened along the passage, which went beneath a part of the edifice called Straton's Tower, the guards saw him approach in his glittering panoply, and buried their swords in his bosom.

Relate the manner of the death of Aristobulus.

Aristobulus was soon undeceived ; his mind was racked with all the horrors of remorse and despair ; his disease was aggravated by his distress, and he was seized with a vomiting of blood. As the attendant carried away the blood in a vessel, he accidentally let it fall upon that very spot where the blood of Antigonus remained upon the ground. The bystanders uttered a piercing exclamation of horror ; the king heard it, and inquired the cause ; the intelligence was soon communicated ; "Great God," he cried, "thou dost revenge very justly the fratricide which I have committed, how long will my guilty soul be thus confined within my body?" When he had uttered this melancholy exclamation, his spirit departed to appear before the tribunal of God.

Under what circumstances did Alexander Jannæus commence his reign in Judæa ?

- When Alexander Jannæus, the brother of Aristo-

bulus and Antigonus, commenced his reign, a feeble attempt was made by his younger brother to interrupt the succession. The treason was punished by the death of its author; while upon Ab-
A. C. 106.
salom his only surviving brother, who was content with the tranquillity of a private station and retired from all public employment, Alexander heaped continual favours, and manifested to him invariable kindness and confidence.

Was the reign of Alexander eventful?

The life of Alexander was full of extraordinary vicissitudes and remarkable events. In the first year of his reign he besieged Ptolemais; the citizens implored the life of Ptolemy Lathyrus, who, expelled by his mother Cleopatra from the kingdom of Egypt, reigned in the island of Cyprus. Ptolemy landed in Palestine, and though the citizens of Ptolemais closed their gates against him, he listened to the representations of the deputies from Gaza, and of Zoilus who maintained himself in Dora and in Straton's Tower, and marched against Alexander. The Jewish prince was defeated with the loss of thirty thousand men; and would have been utterly ruined, had not Cleopatra, who trembled at the victorious progress of Ptolemy, given him timely and effectual assistance. The warlike and enterprising spirit of Alexander would not suffer him to remain in repose. He marched into Cælo-Syria, besieged and took the city of Gadara; flushed with success, he proceeded to Amathus one of the strongest fortresses in the country, where Theodorus the tyrant or prince of Philadelphia had lodged his most valuable property as in a place of absolute security. Alexander obtained temporary possession of the fortress, but sustained a terrible defeat from Theodorus, who regained all his treasure, captured all the baggage and plunder of Alexander, and killed ten thousand of his men. The constancy of Alexander was by no means shaken by his misfortunes; he recruited his army; he took the towns of Raphia and Anthedon, both situated on the Mediterranean Sea; and he laid close siege to the celebrated city of Gaza, while he ravaged the surrounding country. But Apollodotus, a skilful and gallant soldier, commanded in the town;

the defence was obstinate; at the termination of a year the progress of Alexander had been small; and his army was almost ruined by a desperate sally made in the dead of the night. Sedition, however, arose in the city; Apollodotus was murdered by his own brother, and the place was betrayed. Alexander entered the city, and abandoned the inhabitants to the fury of his men. When the citizens perceived that no quarter was given to them by the exasperated conqueror, they fought with the rage of despair; many of the men of Alexander were slain; the resistance terminated only when the defenders had ceased to breathe; and the victorious prince testified his mortification and resentment, by reducing this great and ancient city to a heap of ruins.

Did the Pharisees disturb the reign of Alexander?

The malignity of the Pharisees distracted the whole reign of Alexander, and sometimes appeared to shake the foundations of his throne. When he returned to Jerusalem from the siege of Gaza, as he was preparing, as high-priest as well as prince, to preside at the sacrifices offered at the great feast of tabernacles, the people, inflamed by the surmises and slanders of the Pharisees, not only pelted him with a kind of citron which they were accustomed on this occasion to carry, but cried aloud, with an allusion to the calumny of Eleazar against Hyrcanus, that such a slave was unworthy of either the pontifical or regal dignity. Alexander was so irritated by these insults that he commanded the troops to fall upon the people; the streets of Jerusalem were stained with the blood of six thousand Jews; to prevent the recurrence of such insults for the future, he inclosed the court of the priests within a wooden wall, and surrounded his person with foreign mercenaries, that he might no longer be dependent upon a people by whom he was both hated and feared.

What effects were produced by the dissension of Alexander and his subjects?

Their mutual exasperation produced the most tragical effects. When after some foreign expeditions, in which he defeated the Moabites and Ammonites, took

the fortress of Amathus near which he had formerly suffered a signal defeat, and had almost been taken prisoner in an ambuscade by an Arabian prince, he was compelled to make war upon his seditious people who had organised a regular rebellion. Such was the animosity of his subjects against him, that when he one day inquired of them, what he could do to obtain their good will, they unanimously replied, that he had nothing to do but to kill himself. Fifty thousand people were destroyed by this civil war in six years, and innumerable calamities were entailed upon the Jewish nation. The rebels requested the assistance of Demetrius Euchærus, who had established himself in the sovereignty of Damascus: Demetrius gladly acceded to their request; he marched into Judæa, joined the rebels, and inflicted such a terrible defeat upon Alexander, that he was compelled to flee from the field of battle, and to take refuge in the mountains alone.

How did Alexander overcome his rebellious subjects?

The misfortunes and destitution of the sovereign excited the commiseration of some of the troops and the people, and Alexander soon found himself again at the head of a powerful army. Demetrius retreated from Judæa; and Alexander, being now left at liberty to devote all his resources to crush the rebellion, determined to exact a terrible revenge. He defeated the insurgents in the open field, and shut up the most desperate of them in Bethune. The place was taken, and a scene of unparalleled horror ensued. Eight hundred of the principal rebels were taken to Jerusalem; they were all crucified at one time and in one place; in the presence of these unhappy wretches, and before they expired, their wives and children were butchered by the soldiers; while Alexander, seated at a banquet with his friends near the place of execution, feasted his eyes upon the torments of his expiring enemies. This terrible example completely quelled all resistance against Alexander, and he was never molested by any other mutiny during the rest of his reign. This tranquillity at home enabled him to extend his conquests abroad: and such was his success, that, when after the absence of three years he returned to Jerusalem, he swayed his sceptre over dominions

more extensive than had ever submitted to the authority of the Jews, except in the times of David and Solomon.

What was the cause of Alexander's death and what was his character?

The excesses and intemperance of Alexander, at length destroyed his constitution and brought him to the grave. When he was dying, conscious that a turbulent people were not likely to submit without sedition and rebellion, to a woman, and to children under age, he exhorted Alexandra his queen to give

A. C. 78. the Pharisees some share in the government, and even to appease their resentment by surrendering to them his dead body, and by allowing them to treat it with every indignity as some atonement for the injuries and cruelties he had inflicted upon their sect. Alexander Jannæus died in the forty-ninth year of his age, and in the twenty-eighth of his reign. He was a prince valiant, enterprising, and politic, indefatigable both in the council and the field, and he respected, at any rate, the rites and institutions of religion; but he was despotic and inhuman, ambition was his ruling passion, and his criminal debaucheries accelerated his dissolution.

How did Alexandra follow the dying advice of her husband and what was the consequence of the measures she adopted?

Alexandra followed the advice of her husband, the triumphant Pharisees were transported with joy, they extolled the deceased king as a mighty conqueror and a sincere patriot, they bestowed upon him the most magnificent funeral obsequies, and they were so intoxicated with the change, that they above all things applauded him, for leaving his government in the hands of Alexandra. The admission of the Pharisees to power was an event of great importance; and it furnishes a satisfactory explanation of those passages in the New Testament, in which they are represented to have been intimately connected with the administration of government, and to have exercised a most commanding influence over the minds of the people.

What effect was produced during the government of Alexandra by the ambition and malignity of the Pharisees ?

Under the reign of Alexandra, since no foreign enemy excited alarm, the whole country might have remained in profound tranquillity, had it not been for the vindictive and arrogant proceedings of the Pharisees. This insolent sect soon evinced their determination to effect the extermination of all the friends of Alexander; and would have accomplished their purpose, had it not been for the firmness of the young Aristobulus, the second son of the late king. This brave young prince obtained the virtual command of the frontier garrisons; by a successful expedition to Damascus he ingratiated himself with the troops; and although his wife and children were retained by the Jews he continued to increase his military power. The regency of the queen, after it had continued nine years was terminated by her death in the seventy-fourth year of her age, and a civil war immediately followed.

SECTION IV.

POMPEY, GABINIUS, AND CRASSUS IN JUDÆA.

WHO succeeded Alexandra in the government of Judæa ?

HYRCANUS II. the eldest son of Alexander Jannæus and Alexandra, succeeded to the A. C. 69
regal and pontifical dignities.

Did Hyrcanus long retain his station ?

Aristobulus approached, fought, and conquered his brother; and the mild and unambitious Hyrcanus, was easily persuaded to abandon the cares of a dangerous and precarious sovereignty for the security and peace of private life.

By whom was the party of Hyrcanus sustained after his resignation ?

The resignation of Hyrcanus was not the extinction

of his party. The Pharisees were still active and powerful, and they soon found a person who rendered their influence subservient to his own aggrandisement, and by whose descendants the Asmonean family were superseded in the government of Judæa. Antipater the son of Antipas an Idumæan, the principal person of his country, of which his father had been governor under Alexander Jannæus, and in religion no doubt a Jew, assumed and sustained the party of Hyrcanus. Representing to that feeble and timid prince, that his life was not safe while he remained in Jerusalem, he easily persuaded him to flee to the protection of Aretas the king of Petra in Arabia. Aretas gladly caught hold of the pretext for the invasion of Judæa. Aristobulus was defeated, and was besieged in the temple. The animosity of the besiegers was carried to a height beyond which it was impossible for the Jews to go. It was the time of the Passover; and Aristobulus applied to the besiegers, for a sufficient number of lambs for the festival. They promised him a supply upon condition that he paid a thousand drachms of silver for every head, and that they had the money beforehand. But when they had received the money, they withheld the lambs; upon which the priests immediately went to the altar, and imprecated the vengeance of God upon the men who could throw such infamous contempt upon his holy religion.

Describe the first actual interposition of the Romans in the affairs of Judæa.

The Romans now appeared upon the borders of Judæa; the mightiest monarchies of Asia had disappeared before their discipline and valour; and they were now virtually the masters of the world. Scaurus, a lieutenant of Pompey the Great, had taken possession of Damascus, and to him the Jewish competitors appealed. The treasures, and perhaps the character of Aristobulus, gained a decision in his favour, and Aretas was commanded to raise the siege of the temple. The Arabian monarch complied; and

A. C. 65. Aristobulus, collecting a small body of troops, pursued, overtook, and defeated him with the loss of seven thousand men. But the illustrious and invincible Pompey himself arrived at Damascus; his fiat

disposed of the crowns and kingdoms of Asia ; before him the agents of the brothers, Antipater for Hyrcanus, and Nicodemus for Aristobulus appeared first, and afterwards the rivals pleaded their own cause. The decision was delayed ; Aristobulus was alarmed ; and he instantly provided for his security, by fortifying and garrisoning the almost impregnable fortress of Alexandrion. The operations of Pompey were delayed by his expedition to Arabia ; but upon his return, he plainly evinced his partiality for Hyrcanus, by commanding Aristobulus to surrender all his fortresses into the hands of the Romans. As soon as Aristobulus had received the imperious mandate of Pompey, he fled to Jerusalem and prepared for an obstinate defence. The party of Hyrcanus were so powerful in the city, that the gallant though unfortunate prince was compelled to retire into the temple, which again was prostituted and perverted from its sacred object to the horrible purposes of war.

How was the temple taken by the celebrated Pompey ?

Pompey formed the siege with all his army, and employed every engine of destruction at that time invented by the military art. Immense A. C. 63. battering rams were brought from Tyre, and were mounted on vast platforms raised on the north, and only accessible, side of the edifice. But the strong walls, the massy towers, the deep ditches, and the precipitous valleys surrounding the temple, together with the valour, the skill, and the desperation of the garrison, might have rendered even the efforts of Pompey and of the Romans, fruitless, had it not been for the superstitious reverence of the Jews for the Sabbath. Limiting their opposition on that day to actual assault, they permitted the besiegers to rear their mounds, to fill up the ditches, and to approach the walls, without molestation. When three months had elapsed, a breach was made by the fall of a tower ; the Romans, headed by Faustus Sylla, a son of the celebrated dictator, advanced into the assault ; they burst into the temple ; the priests who calmly continued to officiate at the altar, the soldiers who gallantly defended themselves to the last, were involved in the same slaughter ; twelve thousand of the garrison fell ; many more to avoid the sword of

the enemy became their own destroyers, and the cruelty of the Pharisees revelled in the slaughter of their detested enemies. When the carnage was over, Pompey entered the temple; surrounded by his officers, he excited the horror of the Jews by penetrating into the Holy of Holies; he admired the precious utensils and vast treasures which he found on the altars, or in the treasury; but his moderation was equal to his valour, he was no public robber, he left the inestimable furniture as he found it; he ordered the priests to purify the edifice which had again been polluted with blood, and the ceremonies of the Mosaic ritual were performed as though a battle had not been fought, and thousands had not been slain.

What was the result of the victory of Pompey?

Hyrcanus was restored to the pontifical dignity, but without the regal title; the cities which had been taken by Alexander Jannæus were united to the province of Syria; the walls of Jerusalem were again demolished; and Aristobulus, with his sons Antigonus and Alexander, and two daughters, were sent prisoners to Rome. Alexander however escaped by the way, and became the source of new troubles to his distracted country.

Who amidst the troubles of Judæa laid the foundation of the future grandeur of his family?

Amidst all these disasters, there was one wily man, who rendered every event subservient to his personal advantage and the aggrandisement of his family. The supplies which Antipater furnished to Scaurus the Roman governor of Syria, and the success of his persuasions in inducing the king of Arabia to pay to the same general the tribute of three hundred talents, conciliated the regard of the conquerors of the world, and laid the foundation of the splendid fortunes of his son.

What was the subsequent condition of Judæa?

The distractions of Judæa were renewed by Alexander the son of Aristobulus, who formed a party and collected troops. Hyrcanus applied for assistance to

Gabinius the Roman general, who had recently arrived in Syria ; that officer marched into Judæa, and an accommodation was made with Alexander on condition of his surrendering three strong fortresses which he held and which were demolished. After this event, Gabinius seriously applied himself to the internal polity and prosperity of the country ; he rebuilt Samaria, Gaza, and other towns which had been destroyed ; and he completely changed the whole form of government. Depriving Hyrcanus of the sovereign authority, he established upon the model of the grand Sanhedrim, five distinct courts of judicature, one at Jerusalem, another at Gadara, another at Amathus, another at Jericho, and the fifth at Sepphoris, in Galilee. His object seems to have been, to accommodate the people, that in any case of litigation or difference, they might not be compelled to sustain the inconvenience of a long journey in pursuit of justice. A. C. 57. A. C. 55.

Give some account of the Jewish Sanhedrim.

Gabinius has been supposed by some learned men, to have been the founder of the SANHEDRIM, the great judicial court of the Jews. It is true that Gabinius established five Sanhedrims in Judæa, at Jerusalem, Gadara, Jericho, Amathus, and Sepphoris. It is probable, however, that the great Sanhedrim was instituted soon after the return from the captivity. It consisted of seventy-two persons of the most venerable age and of the most esteemed abilities. It determined the most important affairs of the nation, and had the power of enforcing its decisions by the punishment of death. The high-priest was the *Nasi*, prince or president of its meetings, which were held in a rotunda, half of which was built without the temple, and half within. The deputy of the *Nasi*, was called Abbeth-din, father of the house of judgment, and the sub-deputy was called Chacam, or the "wise man." The members of the Sanhedrim sat in a semicircle, their president occupying a throne, with his deputy on his right hand, and his sub-deputy on his left. It appears that in the time of Christ this court had no longer the power of life and death, since Christ was sent to be condemned by Pilate.

How was the administration of Gabinius disturbed ?

The administration of Gabinius was incessantly distracted by the commotions of Judæa. Aristobulus himself escaped from his confinement ; his standard was raised at the fort of Alexandrion which he had hastily fortified ; but he was besieged ; all resistance was unavailing ; he was desperately wounded in the assault ; his son Antigonus by the intercession of his wife was liberated, but he was sent again a prisoner to Rome. Undismayed by the defeat of his father, Alexander again tried the fortune of his sword ; he collected a numerous army and bravely met Gabinius in the field ; but with the loss of ten thousand men he was discomfited, and compelled to seek his safety by flight.

Describe the seizure of the treasures of the temple by Crassus the Roman triumvir.

When Cæsar, Pompey, and Crassus divided the Roman world among them, the last had Syria allotted to him for his province. This monster of insatiable avarice soon came to Jerusalem to seize the treasures of the temple. Like a common robber, he began the work of plunder. A priest, whose name was A. C. 53. Eleazar, probably the treasurer of the temple, desirous of preventing the atrocious sacrilege, foolishly told Crassus, that if he would spare the rest of the riches, he would show him a large beam of massy gold inclosed in a case of wood, which weighed three hundred nimæ, or seven hundred and fifty pounds. The greedy triumvir made no scruple of swearing solemnly, that upon obtaining the beam, he would instantly depart and leave every thing else untouched. But Eleazar had no sooner pointed out to him the mass of gold, than he violated his oath ; the contributions of the Jews in every part of the world for the sacred service were taken away by the perjured plunderer ; more than ten thousand talents or upwards of two millions of our money became his prey ; and with the guilt of this most infamous transaction upon his head, he marched to make war against the Parthians contrary to the faith of the most sacred treaties, and for the indulgence of his despicable passion ; but amidst

the trampling of their squadrons, and the flight of their arrows, he met with the punishment of his crime, for he and the greatest part of the army which abetted his spoliations, were left lifeless corpses upon the plains of Mesopotamia.

What was the fate of Aristobulus II.

The fate of Aristobulus was most tragical. When the great civil war broke out between Cæsar and Pompey, the former imagined that the Jewish prince might be of essential service to him in the East. He therefore released him from the prison in which he had languished eight years, and commissioned him to proceed with two legions into Judæa, to keep in awe the party of Pompey in Syria. Rome at that time was a theatre of crimes—some of the adherents of Pompey poisoned the unfortunate prince before he could commence his expedition. His son Alexander soon followed him to his grave. With his usual activity he had no sooner heard of the appointment and probable return of his father, than he collected some troops to reinforce him on his arrival; but the eye of Pompey was upon him; his design was soon discovered; Q. Metellus Scipio, who presided in Syria, seized him, carried him to Antioch, and condemned him to suffer the punishment of decapitation.

CHAPTER X.

FROM THE RISE OF THE HERODIAN FAMILY TO THE
DEATH OF HEROD THE GREAT.

SECTION I.

THE RISE OF HEROD.

WHAT family rose into eminence in Judæa during the war between Julius Cæsar and Pompey?

THE mighty struggle for empire between Julius Cæsar and Pompey the Great had a most important influence upon the affairs of Judæa, more particularly as it accelerated the rise of a family which superseded the race of the Asmonean princes, and first brought into notice that remarkable man, who proved the last independent sovereign of the Jews. The artful conduct of Antipater in rendering the national commotions and changes which have been recorded in the preceding pages, subservient to the aggrandisement of his family, has already been mentioned. The great civil war which agitated the world, presented facilities of which he availed himself with consummate policy, for the successful prosecution of his ambitious designs. When the battle of Pharsalia had decided the contest, and Cæsar had commenced his hostile operations in Egypt, Antipater, to ingratiate himself with the conqueror, marched with three thousand Jewish auxiliaries to his aid; he engaged the Egyptian Jews to declare for his party, and to give him their effectual assistance; and, in the battle fought in the Delta, his valour retrieved the fortune, and decided the victory, of the day. To recompense *these important services*, while Hyrcanus was confirmed in his high-priesthood, Cæsar made Antipater

the procurator of Judæa, with the privileges of a citizen of Rome. Such indeed was the indolence or incapacity of Hyrcanus, that the whole administration and authority of the state, were possessed by the crafty Idumæan. When he had received his appointment from Cæsar, and had rebuilt the walls of Jerusalem, he more openly carried on his design for the advancement of his family, making his eldest son Phasael the governor of Jerusalem, and his second son Herod the governor of Galilee. A. C. 47.

Describe the rise of Herod.

The growing greatness of Herod excited the jealousy of the Jews, and it was not long before they fully demonstrated their apprehensions. A band of robbers had infested the province of Herod. The first public action of this extraordinary man strongly exemplified those qualities which he displayed in every part of his eventful career. He took Hezekiah the captain of the banditti with a number of his followers, and put them to immediate death. The Sanhedrim, alarmed by such indications of promptitude and decision, persuaded Hyrcanus to summon him before their tribunal. He obeyed, he appeared, but he appeared in arms, and with such a retinue as enabled him to bid defiance to their vengeance. His accusers were terrified and were silent; but Sameas, a distinguished Jew, arraigned him, not so much for putting criminals to death upon his own authority, as for his boldness in confronting the authority of the venerable court; and in the conclusion of his address he justly predicted that "this young man, whom they dared not to condemn, would one day be their king, and would put them all to death, together with Hyrcanus himself, who presided over the assembly." The condemnation of Herod, in spite of his boldness and defiance, appeared inevitable; and to avoid its unpleasant consequences, he hastened to Sextus Cæsar at Damascus, in whose favour he rapidly rose, and by whom he was appointed the governor of Cælo-Syria. Herod never forgave an injury. He had no sooner taken possession of his new dignity, than he raised an army, commenced his march to Jerusalem, and had he not been persuaded by his father and brother to return, he

would no doubt have inflicted a bloody revenge upon the Sanhedrim. The death of Julius Cæsar in Rome, and of Sextus Cæsar in Asia, produced no change in the situation of Herod. Brutus and Cassius continued him in his government of Cœlo-Syria; and already the energy and resolution which belonged to his character attached such importance to his services, that to secure his fidelity, they engaged to constitute him king of Judæa, when their war with Octavius and Antony should be ended.

What Jew became the murderer of Antipater?

Malichus, a Jew of illustrious birth and of considerable influence and power, had long been animated with the most deadly hatred against Antipater and his family. Desirous of increasing his authority, of becoming preeminent in the state, and at the same time capable of the most perfidious and detestable actions, he poisoned Antipater when he was seated at the table of his prince. Malichus protested his innocence, and Herod pretended to believe him. He watched however his opportunity; and it was not long before he procured his assassination. Herod signalized his courage and abilities soon afterwards by the total defeat of Antigonus, the son of Aristobulus, who had collected an army, and threatened the security of Judæa.

To what dignity were the sons of Antipater elevated after the decisive battle of Philippi?

When the battle of Philippi decided the fate of Brutus and Cassius, and sealed the destruction of the liberties of the world, Herod immediately paid his court to Mark Antony; and though a hundred Jews repaired to the Roman triumvir at Antioch, with the most serious accusations against Herod and Phasaël his brother, and though the same complaints were repeated in the most forcible manner, the testimony of Hyrcanus in their favour preponderated over all the condemnatory representations of their enemies; Antony made them the Tetrarchs of Judæa, and committed the whole province to their government.

Describe the events which immediately afterwards occurred.

The sons of Antipater had no sooner been invested in their new dignity, than they were A. C. 42. compelled to abandon the country of which they were professedly the rulers. A formidable army of Parthians came to reinstate Antigonus in his kingdom, and to drive the usurpers from Jerusalem. The Jews, uniting with the party of Antigonus, he became too strong to be resisted with success. The aged Hyrcanus and Phasael in the hope of procuring an accommodation with the Parthians, consented, with strange infatuation, to proceed to the quarters of Barzaphernes, the commander-in-chief of the barbarian army. The consequences of their imprudence might easily have been foreseen. Hyrcanus was mutilated, and was thus rendered incapable of ever more discharging the functions of the sacerdotal office ; and Phasael, to avoid the intolerable insults and the brutal treatment of the Parthians, killed himself in a fit of despair. Herod, however, who was too penetrating a politician, and too well acquainted with the character of his enemies, to be duped by treacherous representations and promises, soon became fully aware of the extent of his danger ; fled from Jerusalem with Cypros his mother, Salome his sister, Mariamne his betrothed bride, and Alexandra her mother ; and succeeded in reaching the strong fortress of Massada, whose impregnable situation, colossal fortifications, and valiant garrison, bid defiance to all the forces of Antigonus.

In this emergency what was the conduct of Herod ?

Herod, leaving his female relatives with Mariamne at Massada, repaired to Rome ; pleaded his own cause before Octavius and Mark Antony ; and both those mighty rulers were so desirous of obliging him, that in the short space of seven days, the verdict of the senate was obtained, the kingdom of Judæa was bestowed, and Antigonus was declared an enemy of the commonwealth.

What were the exploits of Herod when he entered upon the possession of his kingdom ?

Herod arrived at Ptolemais, collected some troops,

relieved Massada, and was only prevented by the treachery of Silo, who commanded some Roman auxiliaries from forming the immediate siege of Jerusalem. While he was making all necessary preparations for this great event, he was also exerting himself in a variety of minor actions with his characteristic and restless energy. He not only took the city of Sepphoris, and recovered the provinces of Galilee and Idumæa, but he employed himself in totally exterminating the numerous banditti, whose ravages diffused desolation and terror over the country. These wretches hid themselves from the pursuit of the soldiers, in caverns on the face of perpendicular rocks. Herod adopted the following mode of reaching them. Large chests were filled with soldiers and let down the face of the rocks by iron chains; some of the banditti were killed with the sword; and combustible matter being placed at the mouths of the caverns, the whole of the robbers were either suffocated by the smoke, or consumed in the flames. Josephus relates an anecdote of one of these men, sufficiently illustrative of their desperate character. He says that an aged man being concealed in one of these caverns, his wife and seven sons who were with him, entreated him, to surrender with them, that their lives might be spared. The stern old man, however, stationed in the mouth of the cavern, stabbed them one by one as they attempted to pass by him, cast their dead bodies down the precipice, and after grossly insulting Herod, who was within hearing, and who was making him signs of forgiveness, he effected his own destruction.

What princess in this interval did Herod marry?

In this interval Herod celebrated his nuptials with Mariamne, the daughter of Alexander the son of king Aristobulus, and the grand-daughter of Hyrcanus the highpriest—a lady of fascinating loveliness, and of the most extraordinary mental endowments; whose life was as eventful as her death was tragical.

How did Herod obtain possession of Jerusalem?

A. C. 37. The siege of Jerusalem was seriously undertaken; and the vast number of Roman troops, amounting to eleven legions, which united,

under the command of Sosius, with the army of Herod, left no reasonable doubt of the ultimate issue of the contest. The Jews defended themselves with obstinate desperation, and their utmost animosity was excited against an army of idolaters, headed by an abhorred Idumæan usurper. After five months' uninterrupted exertion on the part of Herod, the lower inclosure of the city was taken; and Antigonus and the besieged confined themselves within the higher walls and the temple. At length the signal was given for a general assault; the troops of Sosius and of Herod emulated each other in mounting the walls; all opposition was ineffectual; the Romans burst sword in hand into the city; their cruelty spared nothing that was living, and their impiety profaned every thing that was sacred; the very sanctuary was in danger of being polluted; Herod interposed; he upbraided Sosius with the impolicy and barbarity of leaving him the monarch of bare walls; and by a liberal donative from his own treasures, he satisfied the avidity of the Roman soldiery, arrested the progress of their devastations, and saved the city and the temple from total destruction. The unhappy Antigonus was carried away by Sosius in chains; he was taken to Antioch; and by the command of Antony, and for the gratification of Herod, he was put to an ignominious death which had never before been inflicted upon a king.

SECTION II.

THE ESTABLISHMENT OF THE AUTHORITY OF HEROD.

RELATE some of the sanguinary proceedings of Herod after he obtained possession of Jerusalem.

THE actions of Herod at the commencement of his reign, gave a fearful pledge of the scenes of horror and of blood which were to follow. He destroyed all the members of the Sanhedrim except Sameas and Pollio, who during the siege had represented to the Jews the hopelessness of resistance; he put to death forty-five

of the principal adherents of Antigonus, and confiscated their estates ; and he enriched himself by seizing whatever treasures he could find in Jerusalem, without condescending to regard the claims, or to listen to the representations of the owners. It was necessary immediately to fill the office of high-priest, Herod not being of a sacerdotal race was totally disqualified for the assumption of this office himself ; and Hyrcanus, though he had returned from Parthia, to Jerusalem, was equally disqualified on account of the mutilation of his person ; Ananel, therefore, a Babylonian Jew, whose merit was questionable, although of the family of Aaron, was placed in the pontifical chair to the general dissatisfaction of the people, and even of the royal family. Aristobulus, the brother of Mariamne, a young man seventeen years of age, had an equitable claim upon this office, as the last of the Asmonean line. The intrigues of the queen mother, and perhaps the influence of Mariamne, induced Herod to depose Ananel, and to place Aristobulus in his place. The feast of tabernacles arrived ; Aristobulus officiated before the people in his pontifical ornaments ; the beauty of his person, the majesty of his mien, the mingled solemnity and grace of his manner, revived among the countless spectators their reverence for his royal ancestors, their recollection of his right to the regal as well as the sacerdotal dignity, and the whole city was filled with his praises. The jealous tyrant heard, united in the general applause, but secretly determined that Aristobulus should die. The king and the high-priest went to Jericho to partake of a sumptuous entertainment given by Alexandra, the queen mother, the weather was hot, Aristobulus was bathing, he was drowned by the hired myrmidons of Herod, and from that hour, the tyrant never enjoyed domestic confidence and peace. Although Herod professed to be innocent of this atrocious murder, yet neither his household nor his people, could have any doubt that the whole was performed by his instigation. Alexandra was the friend of the celebrated and infamous Cleopatra, whose meretricious influence over the unfortunate Mark Antony was then at its height. Herod was summoned to appear before Antony at Laodicea ; he was compelled to obey.

Describe the conduct of Herod relative to his queen Mariamne.

The conduct of Herod before he departed to appear before Antony, relative to his wife, the beautiful Mariamne, will exhibit the hateful selfishness, jealousy, and cruelty of his disposition. He commanded his brother Joseph whom he left governor behind him, to put Mariamne to death if he was condemned to die, being unable to bear the idea of her being exposed to the brutal licentiousness of Antony. While he was absent, the incautious Joseph, in order to prove the sincerity of the king's affection, most incautiously acquainted Mariamne with the secret orders he had received. The queen, shocked at the inhuman jealousy of Herod, conceived for him a detestation which she never afterwards could overcome. Mariamne had excited the malignant hatred of Salome, the sister of Herod, by some insulting reflections upon the baseness of her origin, and the irritated woman vowed a signal revenge. When Herod returned triumphant from La-
odicea, Salome accused the queen of improper A. C. 34. intimacy with Joseph, in his absence. The injustice of this foul imputation and her own perfect innocence, Mariamne easily established on her first interview with the king. But while he was describing to her his intense and absorbing affection, she interrupted him by asking, if the orders which he had left behind him with his uncle were any proof of his love. Such was the tempest of rage which this taunt excited in the mind of the furious monarch, that he would have slain Mariamne upon the spot with his own hand, if her beauty had not still retained its influence over his passions. But Joseph was put to death, and Alexandra, whom Herod suspected to be the cause of all the mischief, was thrown into a dungeon with every mark of ignominy and contempt.

After this tragical event in what transactions was Herod engaged?

Soon after this tragical event, Herod was exposed to the most imminent danger. The detestable paramour of Antony, returning from the Euphrates, whither she had accompanied her infatuated dupe, visited Herod

on her way to Egypt. She had obtained from Antony a grant of the pleasant and productive territory of Jericho, so renowned for its healing balsam, and she troubled Herod with her unwelcome présence in Jerusalem. Having rejected her licentious overtures, he was sensible that her most deadly resentment was excited against him, and that she would leave no art unemployed to effect his destruction. That destruction she would probably have achieved, if Antony had not been completely engaged in preparing for his mighty contest with Octavius Cæsar for the possession of the Roman world. Herod, as it was, was so sensible of his danger, that he prepared the fortress of Massada for his refuge, and placed in it arms and provisions for a garrison sufficient to ensure his safety. During the war which was terminated by the battle of Actium and the irretrievable defeat and miserable death of Antony, Herod was engaged in a contest with Malchus a king in Arabia. The shame of his defeat was aggravated by the calamities of his people. A tremendous earthquake shook the whole country of Judæa; the edifices were shattered, the cattle were destroyed, and many thousand persons perished beneath the ruins of their houses. The sufferings of the survivors were however mitigated by the care of the government, and the insolent Arabs received two such decisive and bloody defeats, that they were compelled to sue for peace, to acknowledge the supremacy of the conqueror, and to submit to the terms which he imposed.

What measures did Herod adopt to secure the favour of Octavius Cæsar after the battle of Actium? and what dreadful act of cruelty did he perpetrate at the same period?

The victory of Octavius Cæsar involved all the partizans of Antony in danger; and Herod, who had always zealously maintained the cause of that unfortunate triumvir, found it necessary to adopt the most prudent and vigorous measures to secure himself in the possession of his kingdom and his throne. He determined to repair in person to Rhodes, where Octavius was then arranging the affairs of his empire, and from his own mouth to receive the sentence of his establish-

ment or deposition. But before he departed, he acted another dreadful tragedy. Hyrcanus once the king, and long the venerable high-priest, of the Jews, had become obnoxious to his barbarous and tyrannical grandson. A plot was fabricated to afford a decent pretext for his execution, and at the age of eighty years the last male of the Asmonean family was violently hurried to the grave.

Why was the execution of Hyrcanus memorable ?

The execution of Hyrcanus was the termination of a race of heroes, whose actions equal, if they do not excel, any which history has recorded ; who delivered their country from a foreign yoke, beyond all others the most detestable, and raised it to a station of independence, of eminence, and of honour among the nations ; who were skilful in council, moderate in peace and valiant in war ; who preserved the existence, restored the purity, and maintained the claims of their holy religion ; who were distinguished by being rendered the instruments of God for the accomplishment of his mysterious designs of mercy ; and who paved the way for the appearance of that illustrious and adorable Messiah, whose appearance in a human form terminated the institutions of the Mosaic law, and commenced a new series of divine dispensations to the intelligent universe.

What event in the life of Herod redounded most to his honour ?

The interview of Herod with Augustus constituted that event in his life, upon which the historian dwells with the greatest pleasure. His conduct was distinguished by courage, dignity, and magnanimity. He appeared before the master of the world in all his regal decorations except his diadem. He avowed his attachment to Antony ; he declared that he had adopted and had advised every measure which could have made that chieftain more formidable to his antagonist ; and he appealed to Augustus, if his fidelity to Antony ought not to recommend him to the confidence and favour of the conqueror himself, when he professed his readiness to assert *his* cause, and maintain *his* interests, with the same zeal and con-

A. C. 30.

stancy which had distinguished his adherence to the fortunes of the friend and benefactor he had lost. The firmness, gallantry, candour, and ingenuousness of Herod produced their appropriate impression upon Augustus; his approbation was instantly testified; the power and the splendour of Herod were established upon a firmer basis than ever; and he returned to Jerusalem triumphant over all the hopes of his enemies, and the apprehensions of his friends.

SECTION III.

THE DOMESTIC CRUELITIES OF HEROD.

DESCRIBE the tragical death of Mariamne?

THE highest exaltation of glory is frequently connected with the bitterest and most deplorable misery; and ambition has no sooner accomplished the dearest objects of its desire, than it finds itself humbled by the most degrading and intolerable mortifications. So it was with Herod. No sooner had he obtained the friendship of the sovereign of the world, and thus secured the tranquillity of his government and the stability of his throne, than he was overwhelmed with domestic calamities, which rendered him the most unhappy monarch of his age. His unreasonable and cruel jealousies, his furious and ferocious character had entirely alienated the affections of his beloved Mariamne; and her irreconcilable aversion, which she could no longer conceal, effected her ruin and brought her to a tragical end. The crisis now arrived. Herod, in a moment of affection, was lavishing upon Mariamne the tenderest expressions and endearments of love; but the queen, unable to conceal her detestation, rejected his caresses with contempt, accused him of the murder of her father and brother, and upbraided him with a statement of her wrongs. Again he was on the verge of putting her to death with his own hands. The malignity of his sister against the unhappy Mariamne, took advantage of his rage, and sustained his irritation, until the deed of destruction was

accomplished. The king's cup-bearer was her tool. He came with a vessel filled with deadly poison, and pretended that Mariamne had bribed him with a sum of money, to present it to Herod, and thus to satisfy her invincible hatred by his death. The infuriated monarch believed the abominable tale, and wreaked his instant vengeance upon all whom he suspected to have participated in the plot. He had left a second time with Sohemus, one of his principal confidants, orders to put both Mariamne and Alexandra her mother to death, in the event of his being unfortunate in his interview with Augustus. These princesses, recollecting how on a former occasion he had left a similar mandate with his uncle Joseph, soon procured from Sohemus the full confirmation of their suspicions; and Mariamne, unintimidated by her former danger, again imprudently divulged to Herod, that she had become acquainted with his barbarous arrangement. He immediately suspected that his favourite would never have disclosed the secret, if he had not been criminally connected with Mariamne; and the expressions of one of her favourite eunuchs who was put to the torture to extort a confession, corroborated his apprehensions, and inflamed his rage to phrenzy. Sohemus was put to death: Mariamne was tried and was condemned; while Salome strained every nerve to induce Herod to command an immediate execution, apprehensive of the return of his fondness for his queen, and her own inevitable destruction. The fatal order was given. On this appalling emergency, Mariamne conducted herself with wonderful magnanimity and heroism; and with an unflinching step, and uninterrupted serenity, she proceeded to the place of execution. Her mother Alexandra, with diabolical baseness, either from an infamous desire to obtain the favour of Herod by her barbarity, or from a natural brutality of disposition, loaded her unhappy daughter with the most insulting reproaches, and even offered to her personal violence; but Mariamne endured this climax of her woe, with the same immovable fortitude which she had previously exemplified, and suffered the mortal stroke with the most intrepid resolution and courage.

What was the effect of the death of Mariamne upon the mind of Herod?

A. C. 29. The happiness of Herod expired with the death of Mariamne. When the paroxysm of his fury was over, all his love returned; he became fully conscious of his irreparable loss and of his enormous crime; he was filled with remorse, exasperation, and despair. The image of Mariamne was constantly before his eyes; and if in a moment of forgetfulness he would send for her: as though she were alive, his agony was fearfully aggravated by his renewed conviction of his cruelty and folly. He withdrew into the desert to avoid the sight of his fellow-creatures, and the ravages of a pestilence, as though the curse of God was upon him, aggravated his misery. At length his constitution appeared to sink, and by a painful disease, which threatened his dissolution, he was confined to the city of Samaria. He recovered, but the impression of the event was never removed from his mind. His passions became more and more irritable, and to the day of his death he was accustomed to indulge his animosities and rage, in the most fearful excesses of brutality and fury.

What other executions were performed in his own family by the sanguinary Herod?

The execrable Alexandra did not long escape the punishment due to her unnatural conduct to her murdered daughter. Expecting that the distemper of Herod would end in his death, she treasonably attempted to corrupt the governors of the two principal fortresses in Jerusalem. These officers, however, were faithful to Herod; they informed him of her traitorous practices, and he ordered her immediate execution. He not long afterwards put to death his brother-in-law, and several of those who had been the most distinguished adherents of the Asmonean race.

What conspiracy was formed against Herod and what was its issue?

By introducing foreign, and in the opinion of the people, profane and wicked, customs; by erecting an amphitheatre for the combats of wild beasts and

gladiators, he excited the suspicion and hatred of the Jews, who considered his conduct a sufficient demonstration that he was an alien from their interests, and an apostate from their religion. Ten conspirators entered the theatre with concealed daggers, determined to kill either the king or some of his courtiers. An informer divulged the plot; the conspirators were put to the most cruel deaths; but the people were enraged; the spy was assassinated and his mangled body was thrown to the dogs. The king inhumanly put some women to the rack to discover the perpetrators of the deed, who with their guiltless husbands and children were all hurried to execution. These repeated slaughters excited general indignation, and all the prognostications of open rebellion; but Herod, by fortifying and garrisoning his strong places, obviated the danger, and by his munificence in a time of famine and pestilence, he repressed for the present the popular disaffection.

What magnificent architectural works were finished by Herod?

However ferocious the cruelty, and however oppressive the tyranny of Herod, it must be acknowledged that the utility and magnificence of his public works intitled him to the gratitude of his country and the admiration of posterity. He rebuilt with great splendour Samaria, to which he gave the name of Sebaste; he erected the city of Cæsarea on the coast of the Mediterranean Sea; he reared in different parts of his dominions, edifices for the convenience and defence, and perhaps for the intimidation, of his subjects; he built a gorgeous palace in Jerusalem, in which he exhausted the most precious materials, and which he adorned with the most elaborate architectural decorations; he raised another royal palace upon a hill about seven miles from Jerusalem which he called Herodion, and which was soon surrounded with a considerable city; and, what may be designated the principal work of his reign, he rebuilt, or rather re-edified, the temple which had decayed in the lapse of years, and been shattered by the desolations of war. Although the authors of the two principal descriptions of this edifice appear rather to have consulted fancy

than fact in their embellished details, it is sufficiently evident that the whole structure must have been both imposing in magnitude, colossal in strength, rich in materials, and beautiful in proportions ; its three spacious inclosures afforded abundant accommodation for all the purposes of national worship ; its completion was celebrated with royal magnificence ; the trophies of his victories, were the votive gifts of the sovereign ; and with all the solemnities of the Jewish ritual it was dedicated to the adoration of God. It is to be observed that the work of Herod was not the complete renewal of the sacred building, it was not the erection of a third temple, it was the work of Zerubbabel restored and enlarged, so that there was no falsification of the inspired predictions relative to the superior glory of the *second* temple in the personal presence and glory of the Messiah.

Relate the melancholy history of Alexander and Aristobulus the sons of Herod ?

The history of Alexander and Aristobulus, the sons of Herod by Mariamne, is one of the most melancholy and tragical in the annals of the world. Desirous of perpetuating the favour of Augustus, he sent these young men to Rome to be educated ; the emperor was so pleased with such a manifestation of confidence, that he received them with every mark of distinction, and furnished them with apartments in the imperial palace. Some years afterwards, Herod himself repaired to Rome to receive his sons from their august protector, and to bring them again to their own country. These young princes seem to have possessed every quality likely to secure the tenderest regard of their father, and to conciliate the affections of his subjects ; they were the handsomest men of their time ; they were possessed of the accomplishments which belonged to their high station ; and they were peculiarly endeared to the Jews by their descent on their mother's side from the heroes of the Asmonean race. Alexander was soon married to Glaphyra, the daughter of Archelaus king of Cappadocia, and Aristobulus to Berenice the daughter of Salome, and therefore his *own* cousin. The guilty and diabolical Salome, apprehending that if the young princes were to acquire any

authority, they would exert all their influence to obtain the adequate punishment of the murderess of their mother Mariamne, determined to secure herself from the consequences of her crime by effecting their destruction. Alexander and Aristobulus could not but be indignant at the manner in which Mariamne, so deserving of their tenderest filial love, had been rendered the victim of the cruelty of their father and the infernal artifices of their aunt ; and it was by no means likely that they would always be able to avoid the expression of their feelings. All their words were watched by the vigilant malignity of Salome, and all their conversational language on the execution of their mother, was carefully repeated to Herod with the most odious and offensive exaggerations. Pheroras, the brother of the king, who united in the plot of Salome, was, with her, so highly trusted by him, that he appears to have entertained no suspicion of their treachery. Fully crediting their insinuations against his sons, Herod sent for Antipater, his eldest son by Doris, or Dosithea, who had been brought up at a distance from court, because of the inferior rank of his mother — no doubt supposing that the temerity of the young princes would be repressed, when they found that it was in his power to elevate another of his sons above them, and to their prejudice, to prefer him to the throne. Antipater was admitted to the confidence of his father immediately upon his arrival at Jerusalem, and his artful ambition soon rendered the dissensions in the palace subservient to his own exclusive aggrandisement. The exasperation of the king at length induced him to accuse Alexander and Aristobulus before Augustus of high treason. The representations of Augustus, however, effected an apparent reconciliation between the father and the sons, and they returned to Jerusalem with the wily Antipater, who hypocritically pretended to rejoice in the happy harmony which prevailed. It would be too disgusting to detail the abominable scenes of perfidy and brutality which followed. It is sufficient for all the purposes of history to observe, that the same diabolical practices, by the same infamous persons, again excited the fear and the jealousy of Herod ; that his palace became a scene of confusion, terror, and woe ; and that the

friends of Alexander more particularly, were tortured to induce the confession of the treason of their prince. Archelaus, king of Cappadocia, the father-in-law of Alexander, heard of these sanguinary transactions. He came to Jerusalem; by his mediation an appearance of peace was again maintained, and these horrors of domestic misery seemed once more to be terminated. But this deceitful calm was soon interrupted. The artifices of Salome, Pheroras, and Antipater, agitated Herod with new apprehensions of danger from the pretended machinations of his sons. Eurycles, a treacherous Lacedæmonian, obtained at once the confidence of Alexander and of Herod, and infamously made use of his intimacy with the son to exasperate the temper of the father. Alexander and Aristobulus were accused of having tempted the governor of the fort Alexandrion to betray it into their possession with the royal treasures it contained, that they might raise the standard of rebellion, and elevate themselves to dominion by the subversion of the constituted authorities of their country. The whole amount however of their conspiracy, if indeed there was any conspiracy at all, was to retire from the cabals, from the malignity, and from the dangers of the court of Herod, and to seek an asylum with the king of Cappadocia. But their tyrannical and jealous father was determined to destroy them; he sent messengers to Augustus, demanding their trial; the emperor appointed a council to assemble at Berytus for the purpose; before five hundred persons the extraordinary and disgusting scene was presented of a father pleading in person for the execution of his sons; he procured their condemnation; his brutal resentment overruled the remonstrances of those who dared to assert the cruel injustice of the sentence; Alexander and Aristobulus were taken to Sebaste or Samaria; were strangled, A. C. 5. and their bodies were interred in the castle of Alexandrion, where the ashes of their ancestors of the Asmonean line reposed.

What became of the instigators of this horrible judicial murder?

The execrable wretches who had instigated this judicial murder, did not long remain undetected and

unpunished. The imaginary danger of Herod from the pretended conspiracy of the murdered princes, was succeeded by a real plot against his throne and his life, by his brother in whom he had confided, and by his eldest son, whose vices had hitherto been successfully veiled by the most artful dissimulation. Pheroras and Antipater determined to effect their own security by the destruction of the tyrant they feared. The death of Pheroras by disease, was followed by the discovery of the plot ; his wife was induced to confess the treason of her husband, and the poison which was to have been administered to Herod was produced ; Antipater, conscious of his treason and danger, procured himself to be called to Rome, to avoid the resentment of his incensed father ; and the retributive providence of God soon visited with exemplary vengeance, the perpetrators of one of the foulest deeds of perfidy and blood which ever excited the horror and detestation of mankind.

Why was this period particularly memorable ?

It was the most important period in the history of the Jews—a period pregnant with the most sublime results to them and to the whole human race ; abrogating that isolating dispensation under which they had previously lived as the peculiar people of God ; changing the aspect, the condition, and all the relations of their race ; and followed by the most appalling calamities, as the punishment of their blindness, their obduracy, and their pertinacious rebellion against the evident will of their God.

Give in this place a list of the High-Priests of the Jews from the commencement to the destruction of Jerusalem.

Aaron, died	A. M. 2552.
Eleazar,	— 2571.
Phinehas,	— 2593.
Abiezer,	} under the Judges.
Bukki,	
Uzzi,	
Eli,	
Ahitub I.	— 2888.
Ahiah,	— 2912.

Abimelech, or Abiathar, murdered by Saul, A. M.	2944.
Abiathar, or Abimelech, under David,	— 2989.
Zadok I., under Saul, David, and Solomon,	— 3000.
Ahimaaz, under Rehoboam,	— 3030.
Azariah, under Jehoshaphat.	
Johanan, or Jehoiada, in the reign of Joash.	
Azariah, or Zechariah,	— 3164.
Amariah,	— 3221.
Ahitub II., under Jotham.	
Zadok II., ditto.	
Uriah, under Ahaz.	
Shallum.	
Azariah.	
Hilkiah, under Hezekiah.	
Hilkiah, or Eliakim, under Manasseh and Josiah.	
Azariah.	
Seraiah, the last high-priest before the captivity,	— 3414.
Jehozadak,	— 3469.
Joshua, or Jesus, who returned from the captivity,	— 3468.
Joachim, under the reign of Xerxes.	
Eliasib, or Joasib, under Nehemiah.	— 3550.
Joiada.	
Jonathan, or John.	
Jaddua, who received Alexander the Great,	— 3682.
Onias I.	— 3702.
Simon I., the Just,	— 3711.
Eleazar,	— 3744.
Manasseh,	— 3771.
Onias II.	— 3785.
Simon II.	— 3805.
Onias III.	— 3829.
Jesus, or Jason,	— 3831.
Onias IV., or Menelaus,	— 3842.
Alcimus,	— 3840.
Onias V.	
Judas Maccabæus,	— 3843.
Jonathan,	— 3860.
Simon Maccabæus,	— 3869.
John Hyrcanus,	— 3898.
Aristobulus,	— 3899.
Alexander Jannæus,	— 3926.
Hyrcanus II.	— 3948.

Aristobulus II.	A. M. 3940.
Antigonus.	
Ananeel, of Babylon,	— 3970.
Aristobulus III.	— 3970.
Jesus, the son of Phabis,	— 3981.
Simon, the son of Boethus,	— 3999.
Matthias, the son of Theophilus.	
Joazar, the son of Simon, was raised to the pontificate,	— 4000.
Eleazar, brother of the preceding,	A. M. 4004. A. D. 1.
Jesus, the son of Siah made high-priest,	A. D. 6.
Ananus,	— 15.
Ishmael,	— 24.
Eleazar, the son of Ananus,	— 24.
Simon,	— 25.
Joseph, surnamed Caiaphas,	— 26.
Jonathan, the son of Ananus,	— 35.
Theophilus, the son of Jonathan,	— 37.
Simon, surnamed Cantharus,	— 41.
Matthias, the son of Ananus,	— 42.
Elioneus,	— 45.
Joseph, the son of Caneus,	— 45.
Ananias, the son of Nebodeus,	— 47.
Ishmael,	— 63.
Joseph, surnamed Cabei,	— 63.
Ananus, the son of Ananus,	— 63.
Jesus, ditto,	— 64.
Jesus, the son of Gamaliel,	— 64.
Matthias, the son of Theophilus,	— 70.
Phannias, the son of Samuel, high-priest at the destruction of Jerusalem,	— 70.

SECTION IV.

APPEARANCE OF THE MESSIAH.

DID any expectation prevail in the reign of Herod of the birth of the Messiah?

In the reign of Herod a very general expectation prevailed among the Jews, that some great deliverer would appear to destroy their oppressors and enemies, to

vindicate their claims to the peculiar favour of God, and to elevate them to the empire of the world. Of this a curious instance is recorded by Josephus. The Pharisees—designated by that historian, “men who had it in their power to controul kings, extremely subtle, and ready to attempt any thing against those they did not like”—the Pharisees, when the whole Jewish nation took an oath to be faithful to Cæsar, and to the interests of the king, refused, to the amount of six thousand men, to swear. Herod punished their contumacy by the imposition of a fine, which was generously paid by the wife of Pheroras. “They,” continues Josephus, “in requital for her kindness (for they were supposed by their great intimacy with God to have attained the gift of foreknowledge) foretold that God, having decreed to put an end to the government of Herod and his race, that government would be transferred to her and Pheroras and their children.” Of this prediction Herod was apprised by Salome, and “he put to death the most guilty of the Pharisees and Bagoas the eunuch—he likewise slew every one of his own family which adhered to those things which were spoken by the Pharisees. But Bagoas had been elevated by them (*above the rest*) for he was to be called father, and benefactor, the king who was to be appointed according to their prediction, for all things would be in his power, being to give him a capacity of marriage and of having children of his own.” However idle and ridiculous may have been the delusion of the Pharisees, their expectations plainly alluded to the advent, to the miracles, and to the regal authority of the Messiah.

What Roman historians have alluded to this general expectation of the appearance of the Messiah?

Two Roman historians of the highest authority, have alluded to this remarkable and prevalent anticipation of a Messiah. Suetonius, in his life of Vespasian, has these remarkable words. “There had been for a long time all over the East a constant persuasion, that it was in the fates, that at that time some who should come of Judæa should obtain universal dominion. It appeared by the event, that this prediction referred to the Roman emperor; but the Jews, referring it to

themselves, rebelled." The language of Tacitus is yet more explicit. "The generality had a strong persuasion that it was contained in the ancient writings of the priests, that at that very time, the East should prevail, and that some who should come out of Judæa should obtain the empire of the world. Which ambiguities foretold Vespasian and Titus. But the common people (of the Jews) according to the usual influence of human wishes, appropriated to themselves, by their interpretation, the vast grandeur foretold by the fates, nor could be brought to change their opinions for the true, by all their adversities."

How has Josephus confirmed this testimony ?

Josephus says, "That which chiefly excited the Jews to war, was an ambiguous prophecy which was found in the sacred books, that at that time some one within their country should arise, who should obtain the empire of the whole world. For this they had received by tradition, that it was spoken by one of their nation, and many wise men were deceived by their interpretation. But in truth Vespasian's empire was designed in this prophecy, who was created emperor in Judæa." In this testimony the Jew places himself upon a level with the heathens; but that testimony, at the same time, is important, because it shows, that this expectation of a glorious deliverer was derived from the Sacred Writings; that it not only prevailed among the common people, but among the wise men and teachers; that it fixed upon one who was to exist in Judæa, and that it referred to a mysterious subjugation of the world.

Do these passages refer to the expectation of the Messiah ?

It is true that the passages which have been quoted, relate more particularly to the time of Vespasian, but the expectation of which they speak is declared to have previously existed, and was no doubt most intense towards the termination of the reign of Herod. There is no doubt that this expectation which was so prevalent among the Jews, that one of their most distinguished sects even fixed upon such a person as Bagoas to be the great national emancipator, was

excited by those most decisive predictions of inspiration, which not only foretold the appearance of the Messiah, but the exact time when he should commence his operations of mercy and irradiate the world by his glory. The prophecy of the seventy weeks by Daniel for instance, would induce every unprejudiced reader to fix upon this very period for the accomplishment of that wonderful change, which in the language rather of an historian than of a prophet he described.

Describe the general misconception of the Jews relative to the real character of the Messiah ?

While from the perusal of their own Scriptures, the Jews entertained a general expectation of the appearance of the Messiah about the period when he actually came, they were so blinded by their ignorance or ambition, that they totally misunderstood the meaning and intention of the predictions of inspiration. Confining their attention to the letter, and overlooking the spirit, of many of those predictions, they believed that their Messiah was to sustain an exclusively secular character and exercise a merely temporal power ; that he was to appear a warrior, a conqueror, a sovereign ; that the blessings of his reign were to consist in civil deliverance, in civil immunities, and civil grandeur—that, in one word, he was to make the Jews the conquerors of the world, and Jerusalem the metropolis of the universe.

How was this misconception exemplified in the history of Christ ?

When the Jews saw the Son of God drive from the temple the vast multitude of those who prostituted and profaned that sacred edifice, consisting not only of hundreds of thousands but of millions, they perceived that he had only to exert his power, to display the glory of his countenance, and the majesty of his form, to defeat all the armies of all the empires upon the surface of the globe ; and no doubt on the very evening after he had performed so wonderful an exploit, Nicodemus a Pharisee, a man of official dignity, was sent to sound him upon his pretensions to the character he professed to sustain, and to discover when and how he intended to commence his conquering career. And

when afterwards, they perceived, by the miraculous supply which he furnished to five thousand men from five loaves and two fishes, that his resources were as boundless as his energy was invincible and terrible, they said, "This is of a truth that prophet that should come into the world," and they were ready to take him by force and to make him a king. But when they found that his kingdom was not of this world; that he came to commence no earthly dynasty, and to establish no earthly throne; that he continued so poor, that though the foxes had their holes and the birds of the air their nests, he had not where to lay his head, they spurned away all his claims with contempt, and treated him as one of the vilest impostors that ever excited the detestation of mankind. It will be peculiarly advantageous to bear in mind this cause of the rejection of the Redeemer by the Jews, in the perusal of the subsequent narrative.

What was the moral condition of the Jews at this period?

Perhaps there never was a people more degraded and demoralized, than the Jews at the time of the incarnation of Christ. According to the testimony of Josephus, the chief-priests and popular leaders were a set of profligate wretches, who had purchased their places by bribes and acts of iniquity, and who maintained their ill acquired authority by the most flagitious and abominable crimes. The flagrant example of the men of influence and power, infected the whole mass of the population with the same contagion of pollution; the professed ministers of religion, the pretended servants of God, abandoned themselves to the practice of every kind of wickedness; and the populace, seditious, cruel, perfidious, and corrupt, were awfully prepared for the tremendous judgments of God which so soon involved the whole nation in one common ruin. This wretched state of moral and political degradation, in which the Jews were found by the ministry of the Redeemer, is repeatedly described in the most affecting manner by the writers of the New Testament. Their base hypocrisy, in making a public parade of superior benevolence and sanctity, while they were habitually guilty of the most shameful violations of justice and hu-

manity ; their rapacity in seizing the property of defenceless widows and destitute orphans ; their detestable cruelty and oppression ; their deplorable ignorance of the true intention and meaning of their law ; their obstinately bigotted and infatuated attachment to the unfounded and ridiculous traditions of their elders ; their shocking immorality and atheistical contempt for purity and virtue, so that while they professed "to know God, in works they denied him, being abominable and disobedient, and to every good work reprobate," all combined to justify the utmost abhorrence of their national character, and the most dreadful punishment of their national crimes. "The great men were to an incredible degree depraved in morals, many of them Sadducees in principle, and in practice the most profligate sensualists and debauchees; their atrocious and abandoned wickedness, according to the testimony of their own historian, transcended all the enormities which the most corrupt age of the world had ever beheld ; they compassed sea and land to make proselytes to Judaism from the Pagans, and when they had gained their converts, soon rendered them, by their immoral lives and scandalous examples, more depraved and profligate than they were before their conversion." They were, in one word, ready for their doom, they were ripe for the harvest of their woe.

What effect had the appearance of the Messiah upon the institutions of the Jews ?

The advent of the Messiah had a most important influence upon the institutions of the Jews. It was a decisive epoch in their annals ; it involved the very design of their national existence ; it was the object of every dispensation of God to them as a distinct and peculiar people through all the eventful changes of their condition, in every age of their history ; it effected a complete alteration in their relative position towards God and man ; and it gave an impulse to their destiny whose mighty influence has been perpetuated to the present hour, and shall be felt through every succeeding generation of their posterity to the conflagration of the world.

SECTION V.

THE SAME CONTINUED.

DESCRIBE the sects which existed among the Jews at the birth of Christ.

Who were the Pharisees ?

THE PHARISEES received their name from the Hebrew word *Pharas*, to separate, and formed one of the most numerous and influential sects among the Jews. Believing in the existence of angels, in the immortality of the soul, and in a future state of punishments and rewards, they considered all events to be regulated by a fate, while at the same time they asserted the free-agency of man. They were distinguished by their scrupulous attention to the ceremonies of the law, and by the publicity in which they performed their acts of devotion. Regarding good works as meritorious in the sight of God, they invented a number of supererogatory duties which they regarded with greater complacency than the ordained observances of the law. Their distinguishing tenet, however, was, that an oral tradition had been delivered from Moses which he himself received upon the summit of Sinai, which was of equal authority with the sacred books. Their fastidious affectation of superior sanctity, their frequent ablutions, their public prayers, their fastings, their penances, their avoidance of reputed impurities, their strict payment of tithes, their punctilious observance of the Sabbath, their enlargement of phylacteries (the pieces of parchment which formed a part of the dress of the Jews, and upon which some portions of the law were inscribed) all these peculiarities, gained for the Pharisees the veneration of the common people, and thus rendered them a formidable power in the state. But with all their sanctimonious appearance, and all their commanding influence, they were vain, haughty, capricious, spiteful, malicious, and capable of perpetrating the most enormous crimes beneath the cloak of superior holiness. Of this sect, insatiable avarice,

insupportable pride, and detestable hypocrisy, were the disgusting characteristics.

Who were the Sadducees ?

An account has already been given of the origin of the **SADDUCEES**. Rejecting all the oral traditions of the Pharisees, and maintaining the exclusive authority of the law, they affirmed that God was the only immaterial being, they denied the being of angels, the existence of spirits, and the resurrection of the dead. Although they believed that God created the world by his power, and regulated it by his Providence, they asserted, that rewards and punishments were confined solely to the present state of existence ; and for this reason perhaps it was, that they always passed the severest sentences upon criminals. Although it might be supposed that their principles would lead them to the wildest extremes of Epicurean indulgence and intemperance, yet many of them were distinguished by their probity and virtue, though as a sect, they were morose, savage, cruel, and barbarous.

Who were the Essenes ?

The first of the **ESSENES** mentioned by the Jewish historian, was Judas in the time of Aristobulus and Antigonus the son of Hyrcanus. Philo says, that they received their name from *Ostios* or holy ; and he adds that there were two classes of them, those who lived in society, who engaged in marriage, and applied themselves to agricultural and other occupations, and who were therefore called *practical*, and others who living in seclusion, and being devoted to meditation, were called *contemplative Essenes*. They believed that God governed the world by such an absolute predestination as allowed to mankind no liberty of choice in any of their actions. Practical religion they arranged in three heads ; I. The *love of God*, exemplified in the avoiding of every sin which is the object of his displeasure, and in the scrupulous practice of every duty which he has enjoined ;—II. The *love of virtue*, evinced in the government of their passions, their contempt of riches, their temperance, their chastity, their patience, the simplicity of their language, and the modesty of their deportment ;—III. The *love of mankind*, which

appeared in their benevolence, justice, charity, and hospitality. They had all things in common, the same houses, habits, provisions, and tables. Their gains were put into the common stock, and they divided among them the care of the sick. They had the greatest reverence, next to God and to Moses, for old men. Josephus informs us, that "they lived in perfect union, and abhorred voluptuousness as poison. They did not marry, (that is commonly) but brought up other men's children as their own, infusing into them very early, their own spirit and maxims. They had an austere and mortified air, but without affectation. They always drest in white. They had a steward who distributed to each what he wanted. They were hospitable to their own sect, so that they were not obliged to take provisions with them on their journeys." They were subsequently known by the name of angels; but they were so undeserving of the epithet, that they sunk into universal disesteem, and soon became extinct.

Who were the Herodians ?

The origin of the name of the HERODIANS is involved in obscurity. They do not appear to have possessed distinctive religious principles, but their distinguishing peculiarity appears to have been, that although they professed Judaism and participated in the general abhorrence of their countrymen against idolatry, yet "to humour the Romans and make themselves easy with their governors," they maintained that it was not unlawful to comply sometimes with their demands, and at least outwardly to become occasional conformists. This sect did not continue long after the time of Christ.

Who were the Gaulonites ?

The GAULONITES were so called from Judas the Gaulonite, or Galilean. When Augustus issued his edict for the survey of the provinces of his empire, Judas represented submission to it as an act of profane and impious idolatry, and a violation of allegiance to God as the only sovereign of his people. He soon obtained a number of followers, and the dissemina-

tion of his opinions was the source of the most dreadful calamities to the Jews.

Such were the sects among the Jews. And when it is recollected how obstinately they adhered to their speculative opinions, how fiercely they contended with each other, and how completely they all united in expecting a temporal, a warlike, a conquering Messiah, surrounded with the gorgeous display of worldly grandeur and glory, it is easy to perceive, with what contemptuous scorn and inveterate hatred, they would resist the claims of the lowly carpenter's son, whose disciples were fishermen, whose companions were often publicans and sinners, and who opposed all their pretensions to superior sagacity and wisdom, by proclaiming the subversion of their institutions, the extinction of their economy, and the abolition of their law.

Illustrate at length the changes which took place in the Jewish nation on the appearance of the Messiah.

The change, which took place in the situation of the Jewish nation, both as it respects God and man, when Jesus Christ commenced his ministrations, was most decisive and complete. All the dispensations of God to man, from the disastrous æra of the fall have had but one object, the revelation of mercy and the accomplishment of the designs of infinite grace in the mediatorial work of the illustrious Redeemer. This object was sufficiently revealed to the progenitor of the human race in the garden of Eden, and was steadily kept in view through all the duration of what is commonly called the Patriarchal dispensation, which continued to the giving of the law by Moses. The almost universal apostacy of mankind, and the melancholy prevalence of idolatry over the whole habitable globe, rendered it necessary that a new order of things should be instituted, still to be subservient to the same grand and glorious object. To preserve the revelation of mercy from total extinction, and the promise of a Messiah from complete oblivion, a second dispensation was established, and its divinity was proved by the miracles which were wrought by the inspired prophet who was the agent under God of its commencement. "A single people," says an excellent writer upon this subject, "was chosen out of the corrupt mass, in order

that they might be the depositaries of the truth. But that truth was still the same truth, as what had shone out conspicuously in the unadulterated patriarchal church. Hence it follows, that while Paganism is nothing but Patriarchism in unhallowed masquerade, so Judaism is the same Patriarchism, reclaimed from abuse, decorated with various new rites and ceremonies, and confined for a season to one peculiar people." "Man had relapsed into the absurdities of polytheism, and was in danger of intirely losing the true doctrine of redemption amidst the cloud of superstitious and horrible rites with which it was enveloped. Hence the effete Patriarchal dispensation must be superseded by a new and intermediate dispensation, which should at once most prominently inculcate the doctrine of the divine unity, and perpetuate and confirm with increasing light from time to time the sincere aboriginal doctrine of Redemption." This was therefore the object of the institutions of Moses, and of the separation of the Jews from all the nations of the earth—a separation which was maintained by a continuance of divine superintendence, wonderful in its character, sufficient in its instruments, and effectual to the accomplishment of its end. The institutions, then, which were enjoined upon the perpetual observance of the Jews, were intirely and intrinsically *preparatory*, and must of course have ceased to be obligatory, when the end of their exhibition was fully accomplished: and hence the Jewish Scriptures themselves assert the supersedure of that economy with which they were connected, by a dispensation far nobler in its nature, and capacitated for the universal reception of mankind.

Continue this illustration.

The institutions which were given to the Jews were *moral*, relating to moral obligations; *ceremonial*, indicating the manner of their worship; and *judicial*, deciding their internal polity and their national affairs. The moral institutions of the law, established upon the immutable basis of moral obligation, must in all ages, and under all circumstances, be the same; and they were accordingly not only ratified by the ministry of Christ, but still more clearly illustrated, and more au-

thoritatively confirmed. The ceremonial institutions of the law were intirely typical ; the numerous rites and sacrifices which were enjoined had no intrinsic efficacy in themselves ; and if they were not *preparatory* to the accomplishment of some great object in the divine designs, no reason can be assigned for their institution, worthy of the Eternal mind. These typical observances were all fulfilled in the work of Christ ; his death upon the cross was their abolition ; and since at this great crisis, the *reason* for the separation of the Jews from all other nations was fully answered, those institutions which had been established *for* this reason, lost all their force and all their necessity, and therefore no more existed in their former authority and power. Thus, with reference to the whole institutions of the law, and with reference to the identity of the Jewish nation with the peculiar care and favour of God, such a complete alteration took place, that all such isolation and distinction was abrogated, and in the new dispensation "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free : but Christ is all, and in all." When our Lord accomplished his mediation, the Levitical, made way for the Christian, dispensation ; *particularity*, which was the character of the former, was abolished to prepare for *universality*, which is the character of the latter ; the propitiation of Calvary rendered all subsequent sacrificial offerings unnecessary and absurd ; the altars of Jerusalem were soon overturned, and its temple laid level with the dust ; and a glorious empire was founded, in its nature spiritual, in its excellency divine, in its duration eternal.

What bloody tragedy succeeded the birth of Christ ?

With the transactions of the life of the Redeemer, except as they were connected with the affairs of the Jewish commonwealth, this history has no immediate connexion. His birth was soon followed by a most bloody and horrible tragedy. A miraculous star had excited the astonishment of the skilful astronomers of the East ; conducted by its rays, some wise men arrived in Jerusalem to discover the illustrious personage *whose birth was indicated by its appearance, and his glory by its brightness ; their inquiries after such a*

personage created the greatest commotion in the city, and combined with the general expectation of the occurrence of some memorable event, induced the highest authorities to attend to their representations. Herod soon heard of the errand of the strangers ; he became alarmed for the security of his throne, and craftily endeavoured to render their investigations the means of discovering another victim for his insatiable cruelty. The wise men, however, having presented to the infant Redeemer, the tokens of their admiration and homage, by avoiding Jerusalem on their return, in consequence of a divine communication, disappointed the ferocious malignity of the king. The incensed monarch, whose previous actions prove him to have been capable of any treacherous and sanguinary transaction, and whose apprehensions were most probably aggravated by the conduct of the magi, issued a decree for the massacre of all the infants under two years of age in Bethlehem and its vicinity. But the design which he had formed in "the hell of his own breast," was frustrated by the interposition of God ; the reputed father of Christ was warned in a dream of the intention of Herod, and Egypt afforded a temporary asylum for the persecuted Immanuel.

SECTION VI.

THE DEATH OF HEROD.

HOW did the reign of Herod terminate ?

THE reign of Herod soon afterwards terminated in blood. It has been stated how A. C. 4.
Antipater, after procuring the death of his brothers by his perfidious arts, and having conspired against the authority and life of his father, had repaired to Rome. When Herod had fully detected the abominable wickedness of this fratricide and traitor, he sent orders for his return, pretending that during his absence, as the destined heir of his kingdom, troublesome and perilous disturbances might arise. Antipater, flushed with confidence, exulting in the promises of support he had

received in Rome, and anticipating an unobstructed career of triumph and of glory, unhesitatingly obeyed the mandate of his father, and hastened to Judæa. When he arrived at Cæsarea, he was astonished to perceive no manifestations of respect, a cool and ominous neglect prevailing, instead of the splendid reception which the dignity of the heir-apparent demanded. When he came to Jerusalem, his friends were forbidden to enter the palace ; Herod hurled him from his embrace, and reproached him with the death of his brothers, and with the intended destruction of his father. The next day he was ordered to appear before Varus the Roman governor of Syria, the father was the accuser of the son, the poison which the guilty Antipater had prepared for Herod was produced and given to a condemned criminal who died upon the spot; the culprit was unable to justify himself, he was thrown into prison and loaded with chains, and it was not long before his doom was sealed. Herod's life was now a burden ; an excruciating disease which the Jewish historian with good reason calls judicial, racked him with intolerable torture ; he was wasted with a slow internal heat ; his hunger was ravenous and insatiable ; his bowels were ulcerated and in continual, exquisite agony ; his legs were swelled to a size of most unnatural distortion ; worms festered upon particular parts of his body ; and other symptoms attended his malady too frightful and nauseous to be described. The seditions of his subjects aggravated both his malady and his fury. He had grievously offended the religious principles of the Jews by setting up a golden eagle of extraordinary size and of exquisite workmanship over the great gate of the temple. Matthias and Judas, two celebrated doctors among the Jews, hearing a false rumour of his death, excited the populace to pull down and to break in pieces the object of their aversion. Forty of the actors in this affair, with their two chieftains, were seized by the soldiery ; and when brought before Herod they intrepidly avowed the deed, and told him that they only regretted that they had deferred it so long. The chiefs of the people were assembled ; they contented themselves with disavowing all participation in the transaction ; their answer saved them from the re-

sentment of the dying monarch; but Mattathias the high-priest, suspected of having encouraged the tumult was deposed, and Matthias the ringleader of the seditious and his forty accomplices were burnt alive.

Continue the melancholy narrative.

Exasperated by disease, conscious that his sanguinary tyranny was detested by the unhappy people he oppressed, Herod entertained a project from which some of the most inhuman despots in the world would have recoiled with horror. He summoned the heads of the Jews to repair to him at Jericho on a specified day. They came; he immediately shut them up in the circus; he strictly charged his sister Salome and her husband Alexas to put them all to death as soon as he was gone; and assigned as his reason for his barbarous orders, that by such an execution he would damp the exultation of the people after his departure, and secure a real mourning for his death. This infernal intention was not however executed. The unhappy tyrant was on the verge of dissolution, when letters came from Rome with the permission of Augustus to dispose of Antipater as he pleased. But his agony was intolerable; he attempted to kill himself; Achiah his grandson, who was present when he made the fatal attempt and who forcibly prevented it, gave a loud cry when he saw the king directing the knife against his bosom. It was instantly reported that Herod was dead; the rumour reached the prison of Antipater, who endeavoured to secure the possession of his liberty, by making to his guards the most magnificent promises in the event of compliance with his wishes—Herod was informed of it, he raised himself upon his pillow, gave an order for the instant death of his son, and immediately afterwards went to meet the spirit of his victim before the A. C. 4. tribunal of God.

What was the character of Herod?

Herod the Great was a prince of considerable decision of character and of high mental endowments; he occasionally, and in the most difficult emergencies exemplified equal coolness, magnanimity, and address; he was splendid in his magnificence, bountiful, and

devoted to the embellishment of the provinces he governed. But he was as unprincipled in religion as he was licentious in morals; his grasping ambition rendered him insensible to all the emotions of humanity, all the dictates of justice, and all the rights of his fellow-creatures; he was in every sense of the term one of the most odious, sanguinary, and brutal tyrants who ever cursed the world; his reign was filled with the most horrible carnage and the most revolting public and domestic tragedies; and his name will descend to the latest posterity degraded by all the infamy of the most inhuman barbarities, and the most abominable crimes.

What was the family of Herod?

Herod was married ten times. By Doris his first wife he had Antipater, whose guilty career and death has just been narrated. By Mariamne, the Asmonean princess, he had four children, Aristobulus and Alexander, whose tragical end has been described in the preceding pages, and two daughters. His third and fourth wives, were two of his nieces whose names are unknown. His fifth wife was a second Mariamne, daughter of Simon the high-priest, by whom he had a son, Herod Philip, the husband of Herodias by whom he was divorced—Malthace, a Samaritan was his sixth wife, by whom he had Archelaus and Herod Antipas who succeeded him, and Olympias. His seventh wife was Cleopatra of Jerusalem, the mother of Philip the Tetrarch of Ituræa; and his eighth, ninth, and tenth wives, were Phædra mother of Roxana, Pallas mother of Phasaelis, and Elpis mother of Salome. His sons Aristobulus married to Berenice daughter of Salome his cousin, and Alexander married to Glaphyra daughter of Archelaus king of Cappadocia, had sons whose names will appear, and some of whose actions will be recited, in the subsequent history.

CHAPTER XI.

FROM THE DEATH OF HEROD THE GREAT TO THE COMMENCEMENT OF THE COMMOTIONS IN JUDÆA.

SECTION I.

THE REIGN OF ARCHELAUS AND HEROD
ANTIPAS.

WHAT followed the death of Herod and who was his successor?

IMMEDIATELY after the death of Herod the Great, the imprisoned Jews whom he had so inhumanly destined to be slaughtered, were liberated from the circus where they had been confined, and were permitted to proceed without molestation to their homes. The will of the deceased monarch was read in the amphitheatre of Jericho to the assembled officers and soldiery of the kingdom, when it was found that Archelaus was designated in that document the successor of Herod in Idumæa, Samaria, and Judæa, while Antipas had only the title of Tetrarch, with a jurisdiction over Galilee and Peræa; the acclamation of "Long live king Archelaus," arose from the multitude; the promise of allegiance and attachment to his authority and person was unanimously made; and the new king immediately entered upon the functions of his station. Archelaus testified his gratitude to his father by bestowing a funeral of unparalleled magnificence upon his remains, which were interred in the strong castle of Herodion.

What were the first proceedings of Archelaus?

When the seven days' mourning for his father were accomplished, Archelaus appeared in the temple upon

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a golden throne, he harangued the people, he told them that he would not assume the title of king until the appointment of his father had been ratified by Augustus, he gratefully acknowledged the apparent zeal and enthusiasm of his subjects, and promised, by abating the oppression of the preceding reign, to prove himself the friend and benefactor of the Jews. Amidst, however, the shouts of joy with which this annunciation was received, some demands were made which Archelaus did not dare to refuse. The alleviation of the tribute, the abolition of the customs, the release of prisoners, all formed the topics of successful remonstrance or petition, and the assembly terminated with numerous sacrifices and a sumptuous entertainment.

Was the accession of Archelaus free from tumult?

Scarcely had the promises of Archelaus been given, than the whole city of Jerusalem became a scene of uproar and confusion. The people began by bewailing the death of Matthias and his companions, who were executed by Herod for pulling down the golden eagle which he had placed over the gate of the temple, and by demanding the lives of those who had been instrumental in their destruction. All remonstrance was in vain; the officers of Archelaus were treated with menaces and violence; it was the time of the Passover; the multitude who arrived to celebrate that sacred festival, swelled the numbers and emboldened the courage of the Zealots; a body of soldiers, sent to terrify the malcontents into submission were defeated, and most of them were slain; it was high time to put down the alarming sedition; the whole royal army advanced to the scene of tumult; three thousand of the rebels were destroyed; and an order of Archelaus, which commanded every stranger instantly to leave the city, interrupted the paschal solemnity, to the general consternation and horror of the Jews.

Describe the miseries of the Jews while Archelaus was in Rome to obtain the confirmation of his authority from Augustus?

Archelaus found it necessary to proceed to Rome to obtain the confirmation of his authority from Augustus. He was accompanied by the eloquent Nicholas

of Damascus, by his mother, by his aunt Salome, and a number of his friends, while his brother Philip administered the affairs of his kingdom in his absence. Upon his arrival at Cæsarea, he met with Sabinus the procurator of Syria, who was marching to Judæa to make himself master of the treasures which had been left by Herod. Although the Roman officer consented upon the representations of Varus, to suspend his operations until the verdict of the emperor was given, yet no sooner had Varus returned to Antioch than he proceeded to Jerusalem, and summoned the king's treasurers to give a strict account of all the riches in their possession. Faithful however to Archelaus, they disobeyed the intrusive mandate. The conduct of Sabinus excited the indignation, the A. C. 4. resistance, the open rebellion of the Jews. He not only attempted to obtain possession of the riches of Herod, but he forced his way into the temple; he plundered its treasury of four hundred talents, while the remnant of its contents became the prey of his rapacious soldiers; the galleries which surrounded the outer court of the sacred edifice, and which were occupied by the resisting Jews, he commanded to be set on fire; a great number of them perished by their own hands, by the sword, or the flames; but their courage was undiminished, their numbers were increased, their fiercest passions were aroused, and in spite of the discipline and valour of his troops, he was closely besieged and reduced to the last extremity.

Were the provinces of Judæa exempt from trouble while Jerusalem was thus agitated?

The provinces were in no better condition than the metropolis, and presented a scene of carnage, of civil anarchy and war. Judas, the son of Hezekiah the bandit chieftain whom Herod had killed, seized the treasures of Sepphoris, equipped his followers from the armoury, and became the terror of Galilee. Simeon, a man of great personal accomplishments, aspired after the diadem, destroyed and plundered the royal palace at Jericho, and continued his career of devastation until he was defeated and beheaded by the troops of Archelaus. And Athronges, a man of gigantic stature, though formerly occupying the obscure station

of a common shepherd, with four valiant brothers and a numerous gang, became terrible both to the Romans and Herodians, until he fell into the hands of Archelaus after his return from Rome. In the mean time Varus marched to quell the disorders of Judæa, and to effect the relief of Sabinus ; Sepphoris and other places were burnt ; two thousand of the ringleaders in the late insurrection were crucified ; the inhabitants of Jerusalem laid down their arms, and some degree of tranquillity prevailed over the country distracted by so many commotions.

How did Archelaus succeed at Rome and what was the ultimate arrangement of the territories of Herod the Great ?

Archelaus found his investiture in the kingdom resisted at Rome by all the influence and arts of his brother Antipas. Crimes were laid to his charge to secure his deposition, and Antipas laboured with all his might to show, that Herod when he made his last will was not in his senses, and that a previous will, in which *he* was named as the successor of that monarch, ought to be received in preference to the document produced by Archelaus. The difficulties of this prince were still further increased by the arrival in Rome of a numerous deputation of Jews, who, supported by the representations and influence of eight thousand of their countrymen in that city, vehemently complained of the intolerable evils by which they had been oppressed under the government of the Herodian family. Augustus, after some hesitation, decided that Archelaus should retain the provinces assigned to him though not with the title of king, but of Ethnarch ; Herod Antipas was also confirmed in the possession of Peræa, and Galilee ; Philip had Batanea, Trachonitis, and Auranitis ; and Salome the sister of Herod, besides a large sum of money, had for her share of the dominions of her brother, Jamnia, Azotus, and Phasaelis. The treasures of Herod, particularly fifteen hundred talents which he had bequeathed to him, Augustus divided between the surviving descendants of the deceased prince, reserving for himself only some articles, which he kept, not for their value, but as memorials of his departed friend.

By whom was the reign of Archelaus disturbed ?

The reign of Archelaus was disturbed by the pretensions of an impostor who pretended to be his half brother Alexander, formerly put to death by Herod, and who so much resembled the prince he personified that he deluded many of the foreign Jews. The deceit was soon detected; the pseudo-Alexander was sent by Augustus to labour in the galleys, and his guilty instructor and instigator paid the penalty of his imprudence by his death. A. D. 7.

How did the reign of Archelaus terminate ?

The rapacity and injustice of Archelaus, his incestuous marriage with his sister-in-law Glaphyra, and other transactions of his government, induced his brothers and his subjects to accuse him before the tribunal of Augustus. He was cited to Rome; the charge and the defence were heard by the emperor; the Ethnarch of Judæa was sentenced to be deposed, was banished to Vienne in Gaul, all his treasures were confiscated, and Judæa was reduced to the condition of a province of the Roman empire, dependant upon the government of Syria.

Why was the reduction of Judæa to the condition of a Roman province memorable in the history of the Jews ?

When the venerable patriarch Jacob was languishing on the borders of the grave, and when by the inspiration of God he prophetically described the future condition of his posterity, he predicted that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until the Shiloh came. That mysterious personage had now appeared in Jesus of Nazareth, although he had not yet commenced his active ministry, nor asserted his commanding claims. The prediction was verified, Judæa from henceforth groaned under a foreign and a detested yoke; nor have all the efforts of Rabbinnical ingenuity and learning from that day to the present hour, been able to evade the irresistible force of the testimony which this one fact affords to the true Messiahship of Christ, and the truth of every assertion he made relative to his own charac-

ter as the Angel of the Covenant, the Messenger of God.

Who executed the decree of Augustus for the deposition of Archelaus?

When the decree of Augustus had been proclaimed, it was soon executed by Cyrenius at that time governor of Syria, who seized upon the treasures and sold the palaces of Archelaus; and having imposed upon Judæa a tax as a conquered province, returned in triumph to Antioch.

By whom was the execution of the decree of Augustus resisted?

Judas the Gaulonite and his followers, resisted the authority and the usurpation of the Romans; acknowledging no sovereign but God, they refused to submit to any power upon earth but that which was divinely appointed; they not only perpetrated, but they endured, the most dreadful cruelties and torments; they lighted up the flames of inextinguishable civil war; to them and to the excitement they created, Josephus ascribes the final ruin of the Jewish state; and after their original leader was slain, his party, afterwards known by the name of Zealots or assassins, continued the operations of barbarous sedition, until the city, the temple, and the state were involved in one common ruin.

How did the Samaritans amidst these changes exhibit their hatred of the Jews?

The Samaritans exulted in the calamities of the Jews, and displayed their malignity in a manner the most offensive and profane. At the feast of the Passover, a number of them stole into the temple by night, strewed the places of public resort with dead men's bones, so that the priests, perceiving the pollution, were compelled to interrupt the sacrifices. The defilement however was removed and the festival continued.

Why was the Passover when this outrage was committed particularly memorable?

This Passover was rendered memorable by the ap-

pearance of the Son of God upon the scene. Being now twelve years of age, he was brought by his parents according to the law to the Passover, and was found by Joseph and Mary who had lost him in the crowd, astonishing the doctors by the wisdom of his inquiries and the pertinence of his replies, so far beyond his education and his years.

Who were the governors of Judæa in the reign of Augustus.

The governors of Judæa in the reign of Augustus were Coponius, Ambivius, and Annius Rufus; and in the reign of Tiberius, Valerius Gratus, and Pontius Pilate.

For what was the government of Gratus memorable?

The government of Gratus, which continued eleven years, was remarkable for the rapid changes which he made in the high-priesthood. He found Ananus or Annas in the possession of that dignity, he deposed him and placed Ishmael in his stead. He deposed Ishmael, and gave the dignity to Eleazar the son of Ananus. After the lapse of a year, Eleazar was deposed and was succeeded by Simon, who also in another year was compelled to abdicate his dignity, and Joseph surnamed Caiaphas, and the son-in-law of Ananus or Annas was placed in his room.

What was the character of Pilate's government?

The government of Pontius Pilate was most flagitious. According to the testimony of Philo, "his whole administration was one continued scene of venality, rapine, tyranny, and every wicked action; of racking and putting innocent men to death, untried and uncondemned, and of every kind of savage cruelty."

How did Herod Antipas and Herod Philip conduct themselves in their governments at this period?

While these transactions were taking place in Judæa, Herod Antipas and Philip were engaged, not only in establishing their authority, but in embellishing the provinces they governed. Herod rebuilt the city of Sepphoris which had lately been laid in ashes by

the Romans, he built another city on the shores of the lake Genezareth which he called Tiberias, in honour of the emperor Tiberius who had succeeded Augustus, and from hence the lake was known by the name of the city. The moral character of this prince was base and licentious. He divorced his wife, the daughter of Aretas king of Arabia, that he might indulge in an incestuous passion with Herodias the consort of his brother Philip, who was yet living—a connexion which, infamous in itself, is memorable because it introduces to the reader's attention, one of the most extraordinary characters in the history of the Jews.

Give an account of John the Baptist.

John, commonly called the Baptist, the son of Zecharias and Elizabeth, was born about six months before the Messiah. At a mature age, the wilderness to which he retired, and where he lived in unparalleled abstinence and austerity, resounded with his proclamations of repentance, and his predictions of the certain approach of the kingdom of heaven. A multitude of every age, rank, and sex, became his auditors; the lamentations of their sorrow and their resolutions of reformation disturbed the solitude of the desert; the voice of their united confession of sin ascended before the throne of God; and to the baptism of John they submitted as emblematic of that necessary purification which he described. The testimony of this extraordinary man to the personal glory and divine mission of Jesus Christ, was most decisive. The Saviour repaired to the wilderness; John, immediately conscious of the superiority of the personage he saw in humble guise before him, reluctantly at first discharged to him the functions of his office; and after the heavenly voice had declared that Jesus was the Son of God, John testified at once to his atoning sacrifice and his mediatorial grandeur, by the emphatic exclamation, "Behold the Lamb of God, which taketh away the sin of the world."

What was the cause of John the Baptist's death?

A man of zeal so fervent, of character so holy, and of courage so undaunted, was not likely to be deterred from denouncing the abominable vices of the times,

though sheltered behind the pomp of power, and veiled beneath the splendours of a throne. When Herod contracted the incestuous marriage which has been mentioned, John with noble boldness and exalted piety, preferring the approbation of God to human applause and to existence itself, reproved him to his face for his infatuated folly and his detestable crime. The voice of truth was never melodious in the ears of a tyrant. John was rewarded for his faithfulness by imprisonment, and was soon conducted to his grave. Upon the return of his birth-day, Herod gave a sumptuous entertainment to his officers and courtiers; the daughter of Herodias by his brother Philip, contrary to the dignity of her station and the modesty of her sex, danced before the company; the voluptuous prince was so delighted, that he promised to grant her whatever she demanded, though it amounted to half his kingdom; Herodias, who trembled lest after all, the rebuke of John might be effectual, and that therefore her shameful connexion with her second husband might be dissolved, instigated her daughter to demand the head of the faithful servant of God; Herod, who in spite of the offensive boldness of the Baptist had conceived a high opinion of his character, and by no means despised his instructions, was reluctant to order the undeserved and unjust punishment; but his royal word had passed, his oath had confirmed his promise, and John died by the hand of the executioner.

Were the followers of John the Baptist numerous?

Although the writers of the Gospels have not given any detailed history of the disciples of John the Baptist, it is certain that they were very numerous; that they not only existed, but increased, after the death of their master; that they had peculiar practices of fasting and of prayer, and peculiar opinions of the manner of life. It is a remarkable fact, that a sect no doubt descended, or deriving their principles, from them, is found in the East at the present day. In the vicinity of the Schat-el-Arab, at Bassora, Korna Schuster, &c. in the neighbourhood of Latikieh, the ancient Laodicea, and in a district east of mount Libanus, under different names the members of this sect are to be discovered. They appear, says an excellent author

who has described them, to occupy a middle station between Jews and Christians; they take honey and locusts, which are distributed as consecrated elements sacramentally. The chief topic of their discourse is the Light of the World, always introduced in sentences like those of the Evangelist, "In the beginning was the Word, and the Word was with God, and the Word was God"—words which they apply not to Jesus, but to John. Christ they believe to have been, not the Son of God, but a prophet, and a follower of John. Baptism, the rite of initiation, they perform in a large vessel with significant ceremonies at the earliest dawn of the day; they worship John as their father, and ascribe to him the prerogative of illuminating the mind with the light of the true religion. They dedicate to their founder four festivals in the year; the first, to commemorate his birth; the second, the institution of his baptism; the third, his decapitation; and the fourth, his conquest of a dragon of wonderful size, which they pretend that he slew after it had issued from the lake of Tiberias. They have many mystical numbers, mystical names, and mystical spirits, and various books to which they appeal in defence of their tenets and for the encouragement of their faith. But to return from this digression, which it is hoped will not be uninteresting to the reader.

What event occurred at this period particularly affecting the Jews in Rome?

While Herod Antipas was thus conducting the affairs of his government, a decree was issued by Tiberius banishing all the Jews from Rome, or according to one author, from Italy. This edict originated in the hateful crime of a young Roman, Decius Mundus, who, by bribing some Egyptian priests, had debauched a noble lady in the character and garb of their god Anubis. The Jews were implicated in the calamities of the Egyptians by the artifices of the notorious Sejanus, whose nefarious plots might be discovered or thwarted by the known loyalty of the people he persecuted. It appears that this fact was discovered after the death of that prostituted minister, and a more favourable decree was issued by the emperor.

SECTION II.

INFLUENCE OF THE REJECTION OF CHRIST BY
THE JEWS ON THEIR NATIONAL CONDITION.

THE time had now arrived, when the final destiny of the Jewish nation was sealed ; when the reiterated and appalling threatenings which had been pronounced by God against their obduracy and unbelief were fulfilled ; and immediately subsequent to which, they were oppressed by calamities which might have appalled ages and generations, but which were inflicted upon them within the limits of a single province, and in the duration of a few short years.

WHAT was the political condition of Judæa when Christ commenced his ministry ?

When the blessed Redeemer commenced his public ministry, Judæa and Jerusalem were agitated with popular commotion, and were oppressed by the outrages of their unjust and tyrannical governor. The predecessors of Pilate had respected the religious principles or prejudices of the Jews, and their standards had not been introduced into the city, because their images of the emperors and of eagles being regarded as idolatrous emblems, were held in utter abomination by the people. Pilate, however, had no such compunction for their feelings. A body of his troops were to winter in Jerusalem ; they entered the city in the night with their standards covered, but the next morning the offensive emblems were displayed. The whole city was in an uproar. A number of the people immediately repaired in a body to the governor at Cæsarea, and implored him to remove the causes of their grief. Pilate refused ; he declared that the application was an insult upon the emperor ; six days he resisted their importunity ; at length he was irritated by their pertinacity ; he commanded some soldiers, stationed for the purpose, to put the suppliants to the sword ; the Jews immediately offered themselves to be slaughtered, declaring that they had rather die

A. D. 26.

than violate the laws of their God ; their passive constancy astonished, and then affected, the stern Roman, and he commanded the standards to be removed. But he soon returned to his purpose of mortifying the Jews. He placed in the royal palace of Jerusalem a number of shields in honour of Tiberius—an action which they resented rather as an indignity to them, than as an honour to the emperor. Their remonstrances were presented to Pilate in vain, but their application to Tiberius himself was successful, and an order was transmitted to the governor to place the shields in some other place. Pilate dared not disobey, and the shields were removed to Cæsarea.

Give another specimen of the contempt of Pilate for the Jews.

Whether Pilate in his next undertaking was actuated by a reference to the public good, or by a mere desire to vex the Jews, it is unnecessary to inquire. To have a pretext for extorting money from the sacred treasury, he plausibly pretended to build an aqueduct which was to convey water to Jerusalem from a distance of two hundred furlongs ; and in order to defray the expense of the undertaking, he demanded that a tax should be laid upon the funds of the temple. The people were irritated into a determined resistance ; the sanguinary Roman commanded some of his soldiers to mix with the crowd with weapons concealed under their garments ; when the populace persisted with their clamour, at a given signal, these men fell upon the unarmed and defenceless multitude ; a vast slaughter ensued ; the crowd was finally dispersed, and though the people were intimidated by the massacre, it was soon found that even by this bloody infliction, their spirit was by no means subdued. In what gloomy times, and under what a dreadful tyranny did the meek and lowly Jesus commence his ministry of mercy !

What was the connexion, and what were the consequences of the ministry of Christ to the Jews ?

This momentous inquiry demands a specific reply, and it would be unpardonable to omit its brief investigation in this work. The doctrines which the Sa-

viour proclaimed, his works of mercy, his efficacious atonement, and the miracles of his grace, it belongs to the theologian, and not to the historian, to illustrate; but no tangible and satisfactory explanation can be given of the subsequent dispersion of the Jews, and of the mysterious dispensations of God to their unhappy race in the subsequent ages of their calamity and woe, unless the question which has just been stated be fully and decisively answered.

What affirmation is particularly to be made upon this momentous subject?

It is affirmed then, that **THE REJECTION OF CHRIST BY THE JEWS WAS THE SOURCE OF ALL THEIR MISERIES**—the crime which was punished by the destruction of their city, their banishment from their country, their slavery and infamy in every nation—and the assignable reason of that tremendous curse, which has visibly rested upon them in every age and in every place to the present day.

Did our Lord himself make this affirmation?

When the Redeemer lamented the infatuation and wept over the approaching destruction of that unhappy city by whose guilty and unbelieving inhabitants he was murdered, he stated this melancholy fact in the most pathetic and impressive language, in which the most exalted patriotism ever bewailed the falling fortunes of its country. "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate!"

How was the crime of the Jews in the rejection of Christ aggravated?

The Jews had been the objects of the peculiar care of the Eternal Jehovah for a long succession of ages; their history is a record of wonders and miracles; God himself had condescended to be their legislator and king; inspired prophets were continually sent to declare the purposes of his will and to unfold the riches of its grace; from incessant rebellions and

sins, they were reclaimed by the most admirable processes of merciful severity, and by the most extraordinary chastisements of immutable love; the most stupendous deliverances had been achieved for them—deliverances altogether unaccountable by any reference to inferior agencies and secondary instrumentalities; they had not only been blessed with the light of revelation amidst the gloomy darkness of a benighted universe, but they were exalted to the most ennobling honour which could possibly be conferred by Omnipotence itself upon any nation under heaven, for the Incarnate Jehovah was of their race;—and yet after all these affecting manifestations of unparalleled mercy, they had not only spurned away the blessings of their God, they had not only continually turned aside to the blasphemous and obscene rites of the nations around them, they had not only evinced perpetual ingratitude, perpetual impiety, perpetual and atrocious rebellion against God; but they completed the melancholy climax of their guilt, by perpetrating the most frightful crime which ever has or could have been committed even in this sin-disordered world. Mournfully just was the striking appeal of the first Christian martyr to this deluded people, “Ye stiffnecked and uncircumcised in heart and ears, Ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have now been the betrayers and murderers.”

And the doom was appropriate to the crime; for the rejection of the Son of God by the Jews, was attended with the most odious and tremendous aggravations.

Particularize the aggravations of the guilt of the Jews in the rejection of Christ.

They rejected Him—though he most conclusively proved by the prophecies of their own Scriptures—prophecies so decisive as to command conviction, and so distinct as to prevent the possibility of mistake, that he was the true Messiah, the Child who was to be born, the Son who was to be given, upon whose shoulders the weight of universal government was to

be sustained, "Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace."

They rejected him—though he performed before their eyes the most astonishing miracles that ever excited the attention of the visible or invisible worlds; he healed the most inveterate and incurable diseases, he contoured the malignity of demons, he stilled the tempest of the winds, calmed the roaring of the sea, burst the barriers of the grave, and aroused the bodies of the dead. And these miracles he accomplished too by his own unaided authority and power. He commanded, and it stood fast; he spake, and it was done.

They rejected him—though his morality and his doctrines were so pure, so heavenly, so far above all that tradition had recorded, or that philosophy had discovered, that it was most evident that he possessed "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord."

They rejected him—though he displayed in his personal character perfect immaculacy, every virtue which was qualified either to attract the most exalted admiration, or allure the most fervent love—the most noble disinterestedness, the most expansive benevolence, the most amiable meekness, the most affectionate compassion, the most unreserved self-denial, the most undaunted courage, the purest holiness, the most exalted devotion.

They rejected him—though some of his most inveterate adversaries were compelled to acknowledge his superiority, his innocence, his glory, his divinity. The stern messengers of justice could not touch him, for "never man spake like this man;" the veteran soldier who gazed upon his sufferings, and who without emotion had trampled upon many a horrible field of blood, declared "Truly this was the Son of God;" the venal, perfidious, and cruel Pilate, while he washed his hands from the guilt of his condemnation, pronounced the memorable sentence, "I find no fault in him;" and the fearful inhabitants of the dark world of everlasting woe, confessed, "We know thee who thou art; the Holy One of God."

Proceed with this illustration.

The dignity of his person, the justice of his claims, the object of his mission, every feature of his character, and every action of his life, were so many awful aggravations of their guilt, and all combined to deepen the horrors of their doom.

They rejected him—though after his murder and sepulture, he ascended from the confinement of his grave, sealed the truth of his religion by his triumphant resurrection, and ascended, before numerous witnesses in every way worthy of credit, and competent to testify to the wonderful fact, to his Father and their Father, to his God and to their God.

They rejected him—though the supernatural effects which after his death resulted from the preaching of his gospel, by which, in spite of all the prejudices, and all the influence, and all the literature, and all the philosophy of the known world, the idols of paganism were soon hurled from their polluted pedestals, and trampled beneath the feet of their emancipated devotees—was enough to convince the most inveterate unbelievers, that his were the credentials of heaven, that his was the cause of truth and the cause of God.

And their rejection of the Saviour was attended with all that was obstinate in unbelief, with all that was despicable in meanness, with all that was base in perfidy, with all that was barbarous in cruelty, with all that was diabolical in malignity. They preferred the most detestable malefactor to the immaculate Son of God; the judgment-hall resounded with their acclamation, "Not this man, but Barabbas;" and, in the furious phrenzy of their brutal rage, they brought upon themselves and their posterity the merited vengeance of an insulted God, by the maddened imprecation, "His blood be on us, and on our children."

Sum up the preceding illustration?

The guilt of this rejection was plainly the deepest, the darkest, the direst which either nationally or individually could possibly have been contracted; and when compared with which all other criminality, of

whatever character or die, sinks into absolute and invisible insignificance. It was resistance against all the power, it was the defamation of all the purposes, it was giving the lie to all the promises, it was blasphemy against all the attributes of God. It was hurling back against his very throne, with contemptuous scorn and dreadful malevolence, the best and brightest and dearest gift, which infinite mercy could possibly bestow upon a miserable world.

"He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment shall they be thought worthy, who have trodden under foot the son of God.

"It is a fearful thing to fall into the hands of the living God."

And thus it was, that even at the crucifixion of Christ, the attendant circumstances of that awful scene were not only declarative of the mysterious moral import of his death, and of the dignity and majesty of the sufferer who there bowed his head and died, but they were also indicative of the guilt, and premonitory of the doom, of the unbelieving inhabitants of Jerusalem. The earth heaved—and the foundations of their civil and religious polity were subverted. The veil of the temple was rent—and the mysteries which had hitherto been confined to them were exposed to the knowledge and revealed to the investigation of the whole world. The sun was hid in darkness—and the glory of their national institutions and the splendour of their national prosperity, were eclipsed for ever. The bodies of the dead arose—and it was evident that their hearts were more insensible than the very corpses of the sepulchre, they had Moses and the prophets and they did not believe, neither were they persuaded though many arose from the dead.

Miserable, infatuated race! All the manifestations of mercy had been made in vain: the cup of unsearchable grace they had dashed away untasted from their lips; their career of crime was finished; they were abandoned to their own wickedness and left to experience the consequences of their crimes; and the scroll of their destiny from that hour was replete with mourning, lamentation, and woe!

SECTION III.

THE SAME CONTINUED.

THERE are some particular topics immediately connected with the history of the Jews, illustrated by the ministry of Christ, which in this brief detail can be merely specified, and left to the reader's own thought and investigation.

HOW did the ministry of Christ testify to the design of God in the original separation of the Jews from all other nations.

The references which our Lord made to the Hebrew Scriptures in substantiation of his own claims, and the language which he used relative to the connexion of his mediatorial advent and work, with the hopes and expectations of the most eminent patriarchs and prophets who lived during the Levitical dispensation, such as Abraham, Moses, and David, fully establishes the statement more than once made in the preceding pages, that the great object of the original separation of the Israelites from the nations of the world, and their wonderful preservation through all the eventful changes of so many hundreds of years, was to prepare the way for the full manifestation of his glory, in counteracting the ravages of sin, and in extending the blessings of his Redeeming love to all the countries, all the tribes, and all the families of man.

What testimony did the ministry of Christ bear to the moral condition of the Jews ?

The testimony which the Son of God so frequently bore against the sins of the times and against the wickedness and prejudices of the different religious sects into which the Jews were divided in his time, shows how very far they had degenerated from the understanding and from the precepts of the law ; and demonstrate, that although they had maintained from the restoration an extreme abhorrence of every form of idolatry, they had become the slaves of prejudice,

of bigotry, of ignorance, of vain, ostentatious, and useless forms, and had completely lost the spirit of their religion, distorted its doctrines, perverted its precepts, and forgotten its end.

What other fact did the ministry of Christ illustrate?

The ministry of Christ illustrates the striking fact, that in his day, according to one of the most ancient and impressive predictions of antiquity, the Jews had lost their independence, were entirely subject to a foreign power, and were indulged in the practice of the ceremonies of their ritual, only by the permission of their invincible, though tyrannical, oppressors.

Did the ministry of Christ illustrate the temper and spirit of the Jews?

The instructions, the reproofs, and the exhortations of the Saviour, illustrate the prevailing disposition and spirit of the Jews at the time of his ministry in the most lucid and intelligible manner—the animosity which prevailed among their sects and parties—their ostentatious parade of superior sanctity and wisdom—their ambitious desire of national preeminence and power, displayed in the ideas they formed and the expectations they cherished relative to the character, the work, and the achievements of the anticipated Messiah—their proud and bigotted hatred of other nations—their tendency to sedition and revolt arising from all the preceding dispositions—a tendency which was soon fearfully developed in their rebellion against the Romans, and the unparalleled calamities which attended their final destruction.

How does the ministry of Christ illustrate the polity of the Jews?

The ministry of Christ illustrates much of the internal polity and manners of the Jews at that period—the power of the Sanhedrim—the great influence of the Pharisees—the extraordinary debasement and prostitution of the pontifical office from the design of its original institution—and the venality and corruption pervading the whole system of the administration of justice. Nor is it possible to peruse the evangelical

records without perceiving melancholy evidences of the deplorable fact, that the Jews were ripe for their ruin.

Were the labours of the Apostles after the ascension of Christ effectual to the conversion of the Jews ?

After the ascension of our Lord, his Apostles were unwearied in their efforts to bring this infatuated people to a sense of their folly and their guilt, that by a timely repentance and by earnest prayer, the impending judgments of a blasphemed God might be averted. But though miraculous gifts were bestowed upon the first preachers of the gospel—though they were enabled, without education and without study, to speak in all the languages of the various strangers who, from the most distant regions, resorted to the temple of Jerusalem—though three thousand of the inhabitants of that city, among whom were probably some of those very monsters who imbrued their hands in the blood of the Redeemer, by a supernatural effusion of the Holy Spirit, were brought to penitence and to faith on the day of Pentecost—yet the great majority of the Jews persisted in their insensibility, aggravated their tremendous guilt, and continued to invoke the speedy infliction of their doom. The conduct of the Jews of Antioch, and the denunciation of the apostle against them, were too indicative of the disposition, and too applicable to the punishment of the whole nation, “When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”

How is the divine rejection of the Jews for their unbelief to be understood ?

Although it may be anticipating the order of events, this appears to be the most proper place to state how the rejection of the Jews, in consequence of their reprobation and murder of the Son of God, is to be un-

derstood. While it is evident, that from the hour when their stupendous crime was perpetrated to the present day, they have been signal monuments of the vengeance of the Eternal, it is not to be supposed that they have been excluded from the regard and the Providence of God. So far from this it is abundantly evident from the inspired records, that at a future and perhaps now rapidly approximating period, they are again to be restored to the favour of God, and to exhibit the most wonderful and heart-affecting triumphs of divine grace that ever astonished or overwhelmed the mind of man. And it is more than probable, that as in the ages of antiquity they were preserved for the introduction of the kingdom of the Messiah according to the promises made to their fathers, so since the crucifixion, amidst all their calamities and miseries, they have been and are preserved to present, in their ultimate conversion, the most transcendent glory of that kingdom and the most illustrious achievement of the Omnipotence and mercy of the enthroned and adorable Immanuel. This is no figment of the imagination, no dreaming of enthusiasm, no baseless representation of romance. The *probability* at any rate is furnished by their own history. For it is one of the most surprising dispensations in the providential government of God, that the Jews should have existed as a distinct nation, dispersed among all the tribes and families of man, yet confounded with none, retaining the distinctive peculiarities of their race, and recognized in all the countries of the globe by their obstinate adherence to the principles and delusions of their ancestors. This preservation will appear yet more astonishing, when it is recollected that it has been accomplished in spite of all the prejudices of the populace; in spite of all the confutations of the learned; in spite of all the denunciations of sovereigns, and the extortions of grasping tyranny; in spite of all the brutal inflictions of exterminating bigotry, and the uninterrupted and malignant persecutions of universal execration. And their race has been perpetuated in circumstances the most unfavourable to their existence which the imagination can conceive. They have not only been persecuted, but they have been enslaved—they have been degraded by all possible opprobrium

and infamy, and their very name has been considered a sufficient extenuation for the most atrocious barbarities. It must be evident then, that their preservation has been the special act of Providence for a purpose at once mysterious, momentous, and sublime. What that purpose is we are at no loss to discover.

“AND SO ALL ISRAEL SHALL BE SAVED.”

Rejected they have been, but at length they shall be gathered again to their God—wanderers they have been, but they shall come again to their Father's house—doomed they have been, but the blasting curse shall be taken away. The banks of Kedron and of Jordan, the summits of Olivet and of Sion, shall again resound with their songs of salvation, and the conclusion of their history shall be as bright and as glorious, as its progress has been gloomy and disastrous.

Wonderful arrangement of the great Supreme! The rejection of the Jews involved the salvation of the Gentiles, and the proclamation of mercy to the remotest dwellings of mankind and the most distant corners of the habitable globe. What shall be their restoration, when Jew and Gentile in harmonious union, shall dwell in the same holy temple, celebrate the same rites of worship, and swell the same song of praise? “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.”

CHAPTER XII.

FROM THE COMMENCEMENT OF THE COMMOTIONS IN JUDÆA TO THE SIEGE OF JERUSALEM BY THE ROMANS.

SECTION I.

THE REIGN OF AGRIPPA.

WHAT was the precise province and the mode of government of the Roman procurators of Judæa ?

THE Roman procurators or governors of Judæa, generally resided at Cæsarea, which thus became, in one sense, the metropolis of the province. They collected and remitted the tribute ; they superintended the administration of justice ; they retained the population in obedience to the supreme government ; and in all criminal cases, they had the power of life and death. At the same time, extensive as were the powers of the procurators of Judæa, they were under the jurisdiction of the governors of the great province of Syria. While these Roman officers thus had the government in their hands, they allowed the Jews to practice their own rites of worship, to follow their own customs, to arrange their own laws, to enforce the decisions of their council by the infliction of lesser punishments, and to denounce their supposed enemies before the tribunal of the procurator. The Jews endured the Roman yoke with the greatest reluctance and impatience, their extravagant national pride was deeply wounded by their subjection, and on one occasion, during the ministry of Christ, they openly asserted that they had always been free, and were never in bondage to any man, while at the same hour they must have been convinced that at that very time, it

was sufficiently proved that they were a conquered province, by the transmission of their tribute to Rome.

What was the history of Pilate after the condemnation of Christ ?

The government of Pilate did not long continue after he had wickedly, and in contradiction to the dictates of his own conscience, condemned the Messiah to the death of the cross. An impostor appeared in Samaria, who persuaded the credulous populace that if they would follow him to mount Gerizim, he would discover to them the sacred vessels which had been buried there by Moses. A great multitude of them encamped at the village of Terithaba, waiting for the increase of their numbers before they attempted the possession of the sacred treasure. Pilate commanded his cavalry and infantry to march, many of the deluded people were killed, and the principal of the prisoners were put to death without delay. The Samaritans complained of the massacre to Vitellius, the governor of Syria, and father of the beastly monster of the same name who was afterwards the emperor of Rome. Vitellius commanded Pilate to go to Rome to answer for his conduct in his government before the emperor, while he committed to Marcellus the superintendence of Judæa. Vitellius afterwards visited Jerusalem; he was received with every demonstration of respect, he committed the pontifical vestments, which had previously been in the custody of the Romans in the fort of Antonia, to the care of the Jewish high-priests; he displaced the infamous Caiaphas from his sacerdotal dignity, and placed Jonathan the son of Annas, or Ananus in his place, and then returned with his retinue to Antioch.

What political and military transactions occurred in Judæa at the same period ?

Herod Antipas was involved in a war with Aretas king of Arabia, whose daughter he had shamefully repudiated to make way for the guilty Herodias; his army was completely and decisively defeated; Vitellius received orders from Tiberius to chastise the insolence of the Arabians; he kindly acceded to the request of the Jews, that he would not march through

their country because of the images which his soldiers carried on their standards, his expedition was interrupted by the death of the emperor; he accompanied Herod Antipas to Jerusalem and witnessed the solemnities of the Passover; and having received the oath of allegiance from the people to Caligula the new emperor, having deposed Jonathan from the high-priesthood and placed his brother Theophilus in his room, he again departed for the capital of his government.

How did Agrippa obtain dominion and power in Palestine?

The life of Agrippa, the son of Aristobulus, and the grandson of Herod the Great, was full of extraordinary dangers and changes. Sent at an early period to Rome to receive the education of a prince, he succeeded in obtaining the favour of Antonia the sister-in-law of Tiberius. Upon the death of Drusus, Agrippa, whose profusion ever led him into difficulties, was compelled to leave Rome burdened with debts and oppressed by poverty. In this deplorable condition he came to Judæa, shut himself up in an obscure castle in Idumæa; and such was his misery and shame, that he determined to destroy himself. He was relieved for a time by the bounty of Herod; he was insulted by that prince at a banquet, and instantly withdrew to Pomponius Flaccus the Roman governor of Syria. Although he at first ingratiated himself with this officer, he was detected in a dishonourable transaction, and compelled to leave Antioch in disgrace. Extricated from a variety of difficulties in leaving Judæa, by his freed-man Marsyas, and his wife Cypros, he at length reached the court of Tiberius in Capræ, and was received with distinction and kindness. Agrippa attached himself to Caius Caligula; an imprudent wish which he expressed to that prince relative to the death of Tiberius, was repeated by a charioteer who heard it, to the jealous and ferocious emperor; and the Jewish prince was cast into chains. Liberated from his dungeon by the death of Tiberius, Caligula, the new emperor, heaped upon him favours and wealth, changed his iron fetters into a chain of gold of the same weight, placed a diadem upon his

head, and gave him the tetrarchy which formerly belonged to Philip, the son of Herod the Great.

What was the termination of the authority of Herod Antipas ?

The exaltation of Agrippa, and the splendour with which he entered upon his new government, excited the envy of Herod Antipas, and he determined upon the ruin of his nephew. But the promptitude of Agrippa defeated the malignant manœuvres of his uncle at the court of Caligula ; Herod himself was deposed, was sent in ignominious banishment into Gaul, and his dominions were added to the territories of Agrippa.

What at this time was the condition of the Jews of Alexandria ?

The Jews of Alexandria were suffering calamities which formed a fearful prelude of the subsequent miseries of their brethren in Judæa. When Agrippa, was on his return from Rome to take possession of his kingdom, the splendour of his appearance and the magnificence of his retinue so disgusted the Greek population of Alexandria, that they lavished upon him every mark of contempt, and burlesqued his royalty with the most irritating ridicule. Their animosity was particularly directed against the Jews ; the sanctuaries of this unhappy people were ruthlessly violated and profaned ; encouraged by an edict of Flaccus Aquilius the prefect, the Alexandrians proceeded to the most dreadful outrages, and the whole city became a scene of horror. Confined to a limited quarter of the city which was too small to afford accommodation for their great numbers, the Jews were reduced to the extremity of famine, aggravated by the ravages of a pestilential disease ; those who ventured beyond the boundaries assigned them were treated with the most barbarous and insulting indignities ; thirty-eight of the most distinguished members of their council were publicly scourged with such violence, that many of them expired during the process of torture ; many were murdered in the streets, and others were crucified before the populace. But Flaccus had exposed himself to the vengeance of the emperor, he

was arrested amidst the festivities of a banquet, and sent with infamy into banishment. The Jews anticipated their final deliverance, and a deputation was sent to Caligula to make a statement of their intolerable grievances. Of this deputation the celebrated Jewish author, Philo, was one, and he evinced his wisdom by anticipating the probable result of their application. Although Caligula at first received the Jewish deputation with more than his usual urbanity, and had thus excited the most flattering hopes in most of their minds, yet they were overwhelmed with astonishment, horror, and dismay, when they heard of his determination to place his statue within the walls of the temple of Jerusalem.

How was the resolution of Caligula to place his statue within the temple of Jerusalem received by the Jews ?

This mad emperor, whether mad from the indulgence of his passions, or from an actual disorder of mind it is unnecessary to inquire, blasphemously assumed the character and attributes of a deity, and required divine homage to be paid to his statues. The animosity of the wretches whose advice he principally followed against the Jews, particularly directed his attention to them, and he resolved to force them to render him the worship of a god. Although, notwithstanding the contemptible folly which he was not ashamed to display before the Alexandrian deputation, he dismissed them without injury, yet he sent orders to Petronius, then governor of Syria, to place in the temple of Jerusalem an immense gilded statue of himself as the younger Jupiter. Petronius, who seems to have been a man both of sense and humanity, hesitated to obey the insane command, which he knew could not be executed without the extermination of the Jews and the ruin of Jerusalem. However, A. D. 40. having sent for the best statuaries and materials to be found in the adjacent country, he collected his army in the neighbourhood of Ptolemais, and then acquainted the unhappy Jews with the mandate of the emperor. The disastrous intelligence soon circulated through every part of the country, and involved the whole population in mourning and terror. They besought Petronius not to execute so impious a com-

mand, but he rebuked them with great sternness as rebels against the emperor. They justly replied, that they never intended to assume arms against their sovereign, but that they were determined to suffer all the agonies of death rather than violate their law. Petronius himself must have been moved, when the whole assembly threw themselves prostrate on the ground, ready with unconquerable resolution to execute their vow upon the spot. Six weeks this agitation and uncertainty continued, all agricultural employment was suspended, every occupation was neglected, and a fruitful province seemed likely to be transformed into a barren and desolate wilderness. The intreaties of Aristobulus and the chief persons in the nation were so far successful, that Petronius consented to write to his imperial master and to attempt to procure the recall or modification of the order. But Petronius might have represented, or remonstrated, or petitioned in vain, had not Agrippa been at that time in Rome. Philo and Josephus have both given accounts of the manner in which that prince effected the deliverance of his country. The narrative of the former being in itself incredible, we prefer the testimony of the latter. Agrippa gave to Caligula a banquet of such unrivalled and sumptuous magnificence, that the emperor promised to grant any favour he might request. Agrippa on this occasion, acted with honourable and disinterested patriotism. He implored the recall of the obnoxious command. Whatever might have been the private feelings of Caligula, the promise had been publicly made, and must be fulfilled. The order was rescinded; the temple escaped the threatened profanation, and the Jews were delivered from their hopeless and abject despair. The disappointed malignity of the emperor however required some victim; Petronius had offended his master; he was commanded to terminate his own existence; but the mandate was delayed, and in the interval, the sword of Chereas destroyed a monster, the pest, the curse, and the terror of the world.

How did Agrippa obtain the sovereignty of Judæa?

A. D. 41. The death of Caligula afforded to Agrippa an opportunity of establishing his interests, and extending his dominions, by his policy and address. He

materially contributed to establish Claudius upon the throne to which he had been elevated by the soldiery. Although his conduct on this occasion by no means redounded to his honour, for while he professed to be in the interests of the senate, he secretly advised Claudius not to abandon his own fortune, yet he greatly aggrandized his own consequence and power. The grateful emperor bestowed upon him all the provinces which had formerly constituted the dominions of Herod the Great, and after having been a fugitive and an exile, he became one of the most powerful potentates of the East.

Describe the administration of Agrippa.

When Agrippa returned to his kingdom, his administration gave high satisfaction to the Jews. He hung up in the temple the golden chain which had been given to him by Caligula, as a memorial at once of the instability of human affairs, and of the protecting providence of God. He manifested great mildness and clemency upon some irritating occasions, he proved himself to be zealous for the religious institutions of the Jews, and appears to have been sincerely desirous of promoting the happiness of his people. He increased and strengthened the fortifications of Jerusalem, and would have rendered the city impregnable, had it not been for the jealousy of Vibius Mar- sus the prefect of Syria. But though his influence was so great, that five kings attended him at Tiberias, the king of Commagene, the king of Lesser Armenia, the king of Pontus, the king of Emesa, and Herod his brother, the king of Chalcis, he had by no means independent authority and was a monarch only in name. For on this very occasion, though he paid Mar- sus, who thought proper to intrude upon the company, the compliment of going seven stadia to meet him, that haughty delegate of Claudius sternly commanded all these kings to leave the court of Agrippa, and to return to their respective homes.

Was Agrippa a persecutor of the Christians ?

Already by the zealous exertions, the ardent eloquence, and the exalted piety of the Apostles aided by the power, and crowned with the blessing, of God, the

number of the Christians had surprisingly increased, not only in Judæa but in various provinces of the Roman empire. Agrippa, to gratify the inveterate malignity of the Jews and to signalise his own attachment to the superseded institutions of his country, attempted to arrest the progress and to annihilate the existence of the supposed sectaries by that most senseless of all foolish expedients, a violent persecution. James, the brother of the evangelist John, in this persecution sealed the profession of his faith by an honourable martyrdom, and the apostle Peter would have shared his fate had he not been delivered from a prison by the miraculous interposition of an angel of God.

Give an account of a persecution of the Jews in Mesopotamia.

A. D. 32. Josephus has given a romantic history of two Mesopotamian Jews, Asinai and Anilai, brothers and orphans, who from a situation of obscurity, rose into notoriety at the head of a band of robbers. The governor of Babylon found it necessary to march a body of troops against them, and on the Sabbath the attack was made in the expectation that the Jews, from their reverence for that day, would fall an easy prey to the assailants. But the Parthians were mistaken, they were defeated by the gallant brothers with great slaughter, and such was the reputation which the Jews obtained by their victory, that Artabanus, the Parthian monarch, condescended to offer them terms of accommodation. The terms were accepted; Asinai and Anilai repaired to his court; the gallantry and personal endowments of the young Jews recommended them to the royal favour, and Asinai was speedily elevated to the supreme authority in Babylonia. But in power he became a profligate; his career was short; he was poisoned by a Parthian woman he had seduced, and whose husband he had slain. Anilai succeeded him in his dignity. Retaining the desperate habits of a robber chieftain, he attacked the country of Mithridates, one of the principal satraps of the country; the early successes of Anilai were followed by fatal reverses; and though even in defeat he made himself terrible, and his resources appeared to be exhaustless, he was at length surprised, and with

all his companions he was slain. The outrages of Anilai and Asinai excited the indignation of the Babylonians against all their brethren, and in every quarter they rose upon them with murderous fury. In Selencia above fifty thousand Jews were slain, and the gleam of grandeur which brightened upon them during the prosperity of Anilai and Asinai, for ever passed away.

How did the reign of Agrippa terminate ?

Melancholy was the termination of the life and reign of Agrippa. Celebrating some A. D. 44. magnificent games at Cæsarea in honour of the emperor Claudius, he entered the assembly in a gorgeous robe which glittered in the sun-beams and excited the admiration of the multitude. The deputies of Tyre and Sidon, who had been sent to solicit the cessation of some disputes with him, appeared before his throne, and Agrippa delivered to them an oration explanatory of his intentions. "It is the voice of a God, and not of a man," loudly exclaimed the sycophantic courtiers, and the ridiculous acclamation was reiterated by the multitude. The king, intoxicated with vanity, greedily received the applause, but the hand of God was upon him, he was struck with a horrible disease, he was carried to his palace, and at the end of five days, racked with tormenting pains and eaten up with worms, he expired. Such is the pageantry of royalty, such is the glory of a throne, bubbles that burst in the grasp, shadows that vanish in a moment, fleeting visions that disappear in the midst of their splendour.

What remarkable circumstance is related in connexion with this event ?

The Jewish historian relates a curious narrative in connexion with this event. He says that during the time of Agrippa's imprisonment in Rome, an owl came and perched over his head. A German, who was confined with him in the same dungeon, told him that the appearance of the bird augured his future happiness and glory, but he added that when the bird came again, it would be ominous of his death within five days. When Agrippa was listening to the applauses of the assembly

at Cæsarea, he saw an owl again over his head upon a rope. His heart was instantly struck with the most melancholy forebodings, and he said, "Your god will soon suffer the common lot of mortality." The prediction we have seen was verified.

What was the duration of Agrippa's reign, and what was his family?

Agrippa had reigned seven years, when he died in the fifty-fourth year of his age. He left a son of the same name then seventeen years of age, and three daughters, Berenice, married to Herod king of Chalcis, and Mariamne and Drusilla both young and unmarried. The name of the latter will again appear in this history.

SECTION II.

ADMINISTRATION OF THE ROMAN GOVERNORS.

DESCRIBE the manner in which after the death of Agrippa Judæa again became a Roman province.

UPON the death of Agrippa, the emperor Claudius was about to bestow the kingdom upon his son, but he was dissuaded from his intention by his counsellors who thought that he was too young to be intrusted with the reins of government. Judæa therefore again became a Roman province.

Who was the first Roman governor of Judæa after the death of Agrippa?

Cuspius Fadus was the first governor of Judæa. He was commanded, immediately upon his arrival in Judæa, to send away the legions in Sebaste and Cæsarea into Pontus, and to replace them by other troops. These soldiers had disgraced themselves by offering the grossest indignities to the memory of the late king. Unhappily Fadus did not execute his orders, and the continued stay of these legions in Judæa produced the worst consequences. When Fadus commenced his administration, the country was distressed

by a famine which was considerably mitigated by the munificent generosity of Helena a queen of Adiabene, who was a zealous proselyte to the Jewish religion, and whose son Izates had embraced her faith and imitated her example of benevolence.

Relate an instance of the kindness of the emperor Claudius for the Jews.

Cassius Longinus, the prefect of Syria, came with a numerous army to Jerusalem, while Fadus was at the head of the administration in that city, and insisted that the pontifical vestments should be taken out of the custody of the high-priests, and that they should again be kept under the superintendence of the Romans in the fortress of Antonia. But the Jews sent an embassy to Rome; their representations were supported by the influence of young Agrippa; Claudius issued an imperial mandate in favour of the nation; while Herod, king of Chalcis, the brother of the elder, and uncle of the younger, Agrippa, obtained the government of the temple and of the sacred treasury, with the power of nominating or deposing the high-priests—a power which after his death was obtained and exercised by Agrippa.

What impostor agitated Judæa during the government of Fadus?

It was during the government of Fadus that an impostor, Theudas, created great commotions in Judæa. This Theudas is not to be confounded with the impostor of the same name mentioned in the gospel of Luke, and who with good reason is supposed to have been the person whose ravages and death have already been mentioned, called by Josephus Judas the son of Hezekias. This second Theudas, having collected a great multitude of the Jews, led them to the banks of Jordan, promising to divide the waters of the river after the example of Joshua, and to lead his followers to conquest and to triumph. Their delusion was dissipated by the victory of the Romans; many were slain; many were taken prisoners; and Theudas himself was decapitated, and his head was taken to Jerusalem.

Who succeeded Fadus in the government of Judæa ?

A. D. 46. The government of Tiberius Alexander, who succeeded Fadus, and who was a renegade Jew, the nephew of the celebrated Philo, was only distinguished by the crucifixion of James and Simon, the sons of Judas Galileus the head of the Gaulonitish sect, who had disseminated the dangerous doctrines of their father. About the same time Herod king of Chalcis, after having again changed the priesthood, Ananias the son of Nibid, being placed in that dignity, died, and his dominions with his authoritative influence over the temple and the high-priests, was given to the younger Agrippa.

What dreadful event occurred in Jerusalem in the government of Cumanus ?

In the government of Ventidius Cumanus who succeeded Alexander, a horrible tragedy took place at Jerusalem. A Roman sentinel behaved with the grossest indecency at the festival of the Passover ; the indignant Jews repaired in a body to complain to the governor, and grossly insulted him in the fury of their resentment ; Cumanus ordered his army to appear to overawe the populace ; the multitude, apprehending instant slaughter, were seized with a panic terror, and sought safety in flight ; the passages in the vicinity of the temple were too narrow for the escape of so vast a crowd ; and between ten and twenty thousand persons were stifled, crushed, or trampled to death.

What event produced the removal of Cumanus from the government of Judæa ?

Some Galilean Jews were killed by the Samaritans ; the survivors applied to Cumanus for redress ; but he had been bribed by the murderers, and refused to inflict the punishment of justice upon the offenders. The Jews were so exasperated by this conduct, that they were on the verge of an insurrection which might have involved their extermination. The influence of their principal men induced them to abstain from open violence ; the complaints of the people were taken before Quadratus the governor of Syria ; the Samari-

tans were condemned to die ; Cumanus, and Celer his military tribune, were sent to Rome to answer for their conduct ; Cumanus was banished, and Celer was sent back to Jerusalem to be dragged through the streets by the heels, and then beheaded.

Was the administration of the next Roman governor advantageous to the Jews ?

The appointment of Claudius Felix, the brother of Pallas the favourite of the Roman emperor, to the government of Judæa, was a most disastrous event to the Jews. A. D. 51. Tacitus declares, that he governed them with the despotism of a monarch, and the genius of a slave. He did not hesitate to inflict the most barbarous oppressions and cruelties, until the people were goaded into open rebellion, and a scene of calamity followed unparalleled in the history of the world. The whole country was a theatre of crime. Banditti infested every place ; false Messiahs, pretending to authenticate their claims to a divine mission by the most extraordinary miracles, seduced great numbers of the people, and the arm of the executioner was fatigued with slaughter. The Sicarii, or assassins, justly termed the spawn of the Gaulonitish sect, committed the most atrocious acts of murder under the pretence of zeal for the religion and liberties of their country. Jonathan the high-priest, who dared to expostulate with the governor upon his baseness and wickedness, fell by the dagger of a hired murderer ; and according to the testimony of the Jewish historian, " God from that hour abandoned Jerusalem as a detested city, and sent the Romans to be the ministers of his vengeance." The profligate licentiousness of Felix was a scandal to his country and his age. Drusilla, the daughter of Agrippa the First, who had been married to Aziz, king of Emesa, he enticed away from her husband, and persuaded her to contract an adulterous connexion with him, though one of the most flagitious persons in the whole Roman world. It was on this account, that when the apostle Paul was brought before his tribunal, and reasoned of righteousness, chastity, and judgment to come, " Felix trembled."

What exhibition of Jewish fanaticism was exhibited in the government of Felix?

An Egyptian Jew collected a body of thirty thousand men, conducted the deluded multitude to the summit of mount Olivet, persuaded them that the walls of Jerusalem would fall down at their feet, and that they would triumphantly enter the sacred city to deliver it from the presence of their pagan foes. The troops of Felix formed the attack, the Egyptian himself escaped, but many of his followers were slain.

Who was the successor of Felix in the government of Judæa, and what was his character?

A. D. 60. Portius Festus was the successor of Felix in the government of Judæa, and his upright administration formed a pleasing contrast to that of his predecessor. He found the nation in a state of the most violent commotion. The priests themselves were involved in a civil war. The inferior order of the priesthood, resisted the exactions of the superior; and these men, who professed to be devoted to the service of God, did not hesitate, with unscrupulous and impious barbarity, to employ the daggers of the Sicarii to destroy their opponents. The firm and rigid government of Festus for a time repressed these hateful disorders; he made the severest examples of the most obstinate and mutinous of the seditious, and succeeded in restoring some degree of tranquillity to the distracted and miserable nation.

What distinguished person was brought before the tribunal of Festus?

Soon after the arrival of Festus in Judæa, Ananias the high-priest and the rest of the Jewish chiefs, demanded the punishment of the apostle Paul, who had been detained in imprisonment at Cæsarea. When that great, eloquent, and devoted man was brought before his tribunal, Festus immediately perceived his innocence, and pronounced him guiltless of any capital crime. Paul, seeing that the Jews were determined upon his destruction, availed himself of his privilege as a Roman citizen, appealed to Cæsar, obviated the malicious intention of the Jews, and procured his

transmission to Rome—an event which, as will soon be seen, was productive of the most momentous consequences to himself, to the Jews, and to Christianity. Agrippa, and Berenice his sister, having arrived at Cæsarea, heard the eloquent defence of Paul; Agrippa was *almost* persuaded to become a Christian, and Festus could only reply to the arguments of the servant of Christ by asserting that his learning had affected his senses.

What changes at this period took place in Jerusalem?

Agrippa having erected in his palace at Jerusalem a lofty tower which overlooked A. D. 60. the temple, the priests were so irritated by what they deemed his unwarrantable presumption, that they built a high wall which completely obstructed his prospect. Festus and Agrippa resented the insolence of the priests, and commanded the wall to be pulled down. The Jews, however, obtained permission to send to Rome for an imperial decision of their dispute, and Ishmael the high-priest, Hilkiah the keeper of the treasury, and eight other persons proceeded to the court of Nero. The influence of Poppæa obtained for the Jewish deputation their wishes, and the wall was permitted to stand, though Ishmael and Hilkiah were detained at Rome. Ishmael was immediately deposed to make way for Joseph surnamed Cabei, and Joseph was soon degraded from his dignity for the sake of Annas. Annas was a proud, violent, overbearing Sadducee; and he exemplified his tyrannical and malignant spirit, by exciting a persecution of the Christians, in which James the apostle, and many of his brethren, obtained the crown of martyrdom.

SECTION III.

THE SAME CONTINUED.

WHY was the death of Festus an unfortunate event for the Jews ?

THE death of Festus was a most melancholy event to the Jews, for the firmness and integrity of his character repressed the seditious violence of the people, and the general disorders of the country. Albinus his successor, was rapacious, venal, and unprincipled, and his government paved the way for the dreadful calamities which followed. When Gessius Florus A. D. 64. assumed the direction of the province of Judæa, the unhappy people discovered that all their previous miseries were trifling in comparison with the horrors of his bloody and ferocious despotism. More like a sanguinary executioner, than a governor concerned for the prosperity and happiness of his people, this monster of corruption and cruelty, with the most shameless effrontery, connived at the worst depredations of any plundering banditti, if he could only obtain the possession of some of the spoil. His wicked design seemed to be, to goad the oppressed people into open rebellion, to prevent any inquiry into his rapine, oppressions, and murders.

What was the conduct of the prefect of Syria to the Jews ?

When Cestius Gallus the prefect of Syria A. D. 66. came into Judæa, the whole multitude of the Jews then assembled at the Passover, implored him to relieve them from the proceedings of a man, whose only object appeared to be the destruction of their country. Gessius Florus jested with their complaints, and insulted them by mocking their miseries ; and Gallus, instead of interposing on their behalf with the whole weight of his superior authority, contented himself by saying that he would use his influence with Florus to induce him to mitigate the severity of his measures.

What calculation relative to the population of Judæa was made on this occasion by Cestius Gallus ?

The number of the Jews who surrounded the Syrian governor on this melancholy occasion, he ascertained by a computation which he made in order to prove to Nero the value and the population of the Jewish province. He counted the lambs which were offered at the Passover, and found them to amount to two hundred and fifty-five thousand. Now one lamb never served for less than ten ; but sometimes, more especially among the poor, for considerably more than that number. There must then, upon the lowest calculation, have been at least three millions of persons engaged in the services of the temple at this sacred festival at the same time—a prodigious multitude, all oppressed by man, and about to experience to its uttermost, the curse of God.

What portentous warnings were given of the approaching destruction of Jerusalem ?

The Jews were not left to their doom without the most awful and portentous warnings. While they were in circumstances of peace and tranquillity, four years before the commencement of the fatal war with the Romans, a man named Jesus, the son of Ananas, began at the feast of tabernacles to predict the destruction of Jerusalem. Without ceasing, he continually cried, “ A voice from the East, a voice from the West, a voice from the four winds ; a voice against Jerusalem, and against the temple ; a voice against the bridegrooms and the brides, a voice against the whole people.” By night and by day his melancholy exclamation was heard in the streets of the city ; and on the Sabbaths and on other festivals, he repeated the same ominous words in a louder tone, without becoming exhausted by his exertions, or losing the shrill distinctness of his voice. No threatenings, no punishments, no tortures, could deter him from his practice ; he uttered no other words but, “ Woe, woe to the city and the temple ;” though he was scourged before the Roman governor, Albinus, until his bones were visible, he uttered no complaint, no intreaty for mercy, no groan of distress. He continued in his melancholy em-

ployment until the siege of Jerusalem was formed, when all at once he changed his exclamation, cried, "Woe, woe to myself;" was instantly struck by a stone thrown into the city by the besiegers, and expired upon the spot. Other prodigies, according to the testimony of the Jewish historian, occurred. On the feast of Pentecost, when the priests entered upon the services of the night in the temple, they heard preternatural sounds, while an awful voice repeated the portentous words, "Let us depart hence." Another circumstance also took place in the temple of the most appalling description. The great brazen gate on the eastern side of that structure, which was so ponderous, that twenty men were required to move it every night, and which was fastened by vast bolts which were attached to the stone posts, was hurled open by an invisible hand; the guards could scarcely close it again; and the event was understood to denote the opening of the gate to admit the pagan enemies of Jerusalem. A blazing comet, also, which had the appearance of a fiery sword, was suspended over the city for a whole year; and one evening, a little before sunset, chariots and armies were seen in the heavens, threatening the city and the people by their terrible evolutions.

The catastrophe of Jerusalem was approaching; God had abandoned the rebellious people; vengeance overtook them; their tremendous doom was sealed.

What was the immediate origin of the war between the Jews and the Romans?

The immediate origin of the fatal war between the Romans and the Jews, is to be ascribed to a dispute at Cæsarea. During the government of Felix, this dissention attracted the attention, and required the direct intervention, of the Roman authorities. The Jews asserted that Cæsarea belonged to them because it was founded by Herod; the Syrian Greeks affirmed that it had always been a pagan city; and they adduced as evidence, the statues and temples which Herod himself had erected. A decree of Nero decided that the city belonged to the Greeks, and circumstances comparatively trivial produced a general insurrection. A Greek, who owned the ground which environed a *synagogue*, not only refused to dispose of it to the

Jews at a price far beyond its value, but insulted them by obstructing the approaches to the building, and by erecting the meanest edifices directly around it. This was not all. One Sabbath-day, when the people were going to the synagogue, a Greek began to sacrifice birds immediately in their way ; an immediate contest was the consequence ; the Jews were defeated ; they retired from Cæsarea ; thirteen of their principal men requested redress from Florus the governor ; he spurned away their application, and ignominiously committed them to prison ; it became evident to the Jews that it was his deliberate intention to crush them by the most violent oppressions, and in every quarter they took up arms, and prepared for a war of extermination with the Romans.

What bloody tragedy was acted at Jerusalem by Florus ?

The populace had vented their hatred against Florus by the wildest manifestations of contemptuous abhorrence ; the governor collected his troops in the palace ; he gave the sanguinary mandate of promiscuous slaughter ; the exasperated soldiers advanced into the upper market-place ; three thousand five hundred men, women, and children, were slain ; some persons of influence and quality, who had not only obtained the privileges of Roman citizenship, but also the honour of knighthood, were first scourged before his tribunal, and then crucified ; the intercession of Berenice, then at Jerusalem, in consequence of a vow of Nazariteship of thirty days, was in vain employed to mollify the brutal resentment of Florus ; and she was placed in the most imminent personal danger by her interposition on the behalf of her A. D. 66. countrymen.

Proceed with the history.

Florus transmitted to Cestius Gallus at Antioch his own representation of his conduct. Cestius sent an officer to inquire into the actual state of affairs at Jerusalem, and Agrippa also repaired to the city. The earnest intreaties of that prince, his representations of the power of the Romans, and of the horrors of civil war, might have allayed the fury of the seditious

populace, had he not attempted to obtain from them, a declaration of allegiance to the authority of Florus until a new governor had been sent from the emperor Nero. This proposition roused them to such a pitch of fury, that they could no longer refrain from acts of violence, they pelted him with stones, and compelled him to leave the city and to retire to his own dominions. The war now commenced, the sword was drawn, and the scabbard was thrown away. Some of the Sicarii having united with the war-party of the Jews, took the strong fortress of Massada from the Romans, and put all the garrison to the sword; the tower of Antonia was captured; the palaces of Agrippa and Berenice, and of Ananias the high-priest were given to the flames; Ananias and his brother, who had concealed themselves were discovered, and slain by the infuriated people; Manahem the son of Judas the Gaulonite was placed at the head of the insurgents, and he soon succeeded in obtaining possession of Jerusalem.

What were the proceedings of the Jewish insurgents?

The cruelty of Manahem disgusted the Jews; Eleazar, the son of the murdered Ananias, was at the head of a formidable party in the city; Manahem, who had assumed the pomp and state of royalty, was driven from his station, and soon afterwards killed. The conduct of Eleazar rendered the breach between the Romans and the Jews irreparable. Some Roman soldiers had retained possession of some towers in Jerusalem; reduced to the last extremity, they were compelled to surrender upon the promise of their lives; but the treaty was no sooner ratified and the besieged in the power of the conquerors, then they were massacred by the followers of Eleazar, who violated the sanctity of the Sabbath by their perfidious and sanguinary deed.

Describe some dreadful massacres of the Jews?

The successful operations of the Jews, and the vindictive fury which directed their proceedings, brought upon them the most dreadful massacres. At Cæsarea twenty thousand were slain. A still more horrible butchery took place at Scythopolis. The Scythopoli-

tans required the Jewish residents in their city to retire into a neighbouring wood ; on the third night the citizens came suddenly upon their victims, and thirteen thousand of them were slain. An incident took place on this occasion, strikingly illustrative of that desperate spirit which prevailed among the Jews at this period. Simon, a person of eminence, perceiving that no mercy was to be expected from the treacherous Scythopolitans, killed in succession his father, his mother, his wife, and children ; and then, standing upon the heap of lifeless corpses, he plunged his sword into his own body. But it is impossible to detail the barbarities which were inflicted upon this miserable people in the various cities where they resided, in connexion with a population not of their own race. At Ptolemais two thousand, at Alexandria fifty thousand, and at Ascalon, two thousand five hundred Jews were killed ; Gadara, Hippo, and Tyre contributed to swell the vast amount of the victims, and the whole district of Judæa was a scene of misery and carnage. Notwithstanding, however, all the influence of the Romans, and all the virulent animosity of their enemies, the insurgent Jews continued to gain ground, until at length it became high time for Cestius Gallus, the governor of Syria, to arrest the progress of the formidable rebellion.

SECTION IV.

THE WAR WITH THE ROMANS.

RELATE the defeat of Cestius Gallus by the Jews.

At the head of a powerful army, consisting of ten thousand Romans and thirteen thousand auxiliaries, Cestius marched into Judæa, burning and destroying every thing in his way, until he arrived within seven miles of Jerusalem. The Jews, who were celebrating the feast of Tabernacles at the time, immediately broke off the festival, assailed the Romans with desperate fury, and succeeded in killing five hundred of their enemies with the loss of only twenty-

A. D. 66.

two of their own men. The discipline of the Romans notwithstanding prevailed ; the Jews were driven within the walls of Jerusalem ; the utmost consternation prevailed ; the city was on the verge of capture, when, to the astonishment of his friends and the no small rapture of the besieged, Cestius, who appears to have been endowed with none of the qualities which his station and enterprise required, suddenly broke up his camp and commenced a wavering retreat. The animated Jews eagerly pursued. Near Bethhoron, they assailed him on every side ; the difficult nature of the country, the swarming numbers and desperate valour of the Jews, and the flagrant incapacity of Cestius, rendered ineffectual all the bravery and skill of the Romans. They sustained a signal defeat ; more than five thousand of their foot, and more than three hundred of their horse were killed ; all their military engines fell into the hands of the pursuers ; Jerusalem was saved ; the Romans were discouraged ; and the Jews were animated to prosecute their struggle for national independence and glory. But many of their own number by no means participated in the general exultation ; forming a reasonable estimate of the gigantic power of the Romans, they were convinced that the struggle was hopeless, and by a timely departure from Jerusalem they escaped the dreadful calamities which overwhelmed their country in irretrievable destruction. Added to these Jews who left the city, the Christians called to mind the warning of their Saviour, and retired to Pella, a small city situated in a part of the country unconnected with the seat of war.

What were the preparations of the Jews for defence, and of the Romans for attack ?

After the defeat of Cestius, the Jews diligently devoted themselves to complete their preparations for defence. All the resources of their valour and desperation were soon put to the test. When the intelligence of the revolt of Judæa and the defeat of Cestius was taken to the emperor Nero, at that time in Achaia, he commissioned Vespasian, an officer whose abilities in peace or war deserve equal admiration, to proceed to Syria, to assume the government of that important province, and to extinguish the

A. D. 67.

rebellion of the Jews. Vespasian, who had already distinguished himself in Germany and Britain, immediately repaired to Syria, collected all the Roman and auxiliary troops, sent his son Titus to Egypt to conduct the march of the tenth and fifteenth legions to Palestine, and with characteristic energy, prepared to wipe away the stain which had tarnished the Roman arms, and to inflict a signal chastisement upon a nation which had dared to rebel against the most powerful empire in the universe.

Name the commanders of the Jews and give a particular account of the celebrated Josephus.

In the mean time the Jews were preparing to meet the impending storm. Joseph the son of Gorion, and Ananus the chief-priest commanded in Jerusalem; but Eleazar, already mentioned, found means to acquire a paramount influence. In Idumæa, Jesus, and another Eleazar, were intrusted with authority; and Joseph or Josephus, the celebrated historian, was stationed in Galilee, upon which province it was expected that the first violence of the invasion would be expended. Josephus was the son of Matthias, of a sacerdotal race, and was born in Jerusalem in the first year of the reign of Caius Caligula (37.) From the age of sixteen to nineteen, he was busily devoted to the duties and mortifications of an ascetic life in the wilderness under the care of Banus of the sect of the Essenes. Having examined the principles of the three great Jewish religious bodies of his time, he became a Pharisee. When he had arrived at the age of twenty-six years he went to Rome, was shipwrecked in the Adriatic Sea, and out of more than six hundred persons in the vessel, he and eighty others were saved by swimming all night. His conduct in his government, from his own account of it, appears to have merited the highest commendations. Having stationed proper judges and officers in the cities, he proceeded to fortify more particularly, Jotapata, Tarichea, Tiberias, and Itabyrium, and to form a numerous and disciplined army. He succeeded in collecting upwards of sixty thousand men, among whom he introduced the Roman order and array. His arrangements were however considerably retarded by the celebrated John of Gischala, whose vexatious and un-

principled ambition neutralized the good effects which might otherwise have been produced by his energy and activity. Some vexatious intrigues in the different cities, also convinced Josephus, that his countrymen were by no means so united and so patriotic as the imminence of their danger rendered necessary, and must have induced the most gloomy forebodings relative to the final issue of the conflict.

With what operations did Vespasian commence the reduction of Judæa ?

Vespasian commenced his progress to Judæa, and on his way he was met by a deputation from Sepphoris, the chief city of Galilee, with overtures of accommodation. The prayer of the deputies was readily granted, and when they returned, they were accompanied by a strong body of horse and foot for their protection. The forces of Vespasian were increased by their junction with the armies of Agrippa, of Antiochus, of Sohemus, and of Malchus, king of Arabia ; sixty thousand veteran troops obeyed his command ; and in complete equipment and admirable order, they entered Judæa. Gadara was taken ; not a man of its inhabitants was suffered to live, and it was abandoned to the flames. Jotapata, strongly situated in a rugged country, was the town selected by Josephus to arrest the progress of the invaders by an obstinate defence ; while the ardour of Vespasian to obtain possession of the city was increased, when he knew that the governor of the province commanded the garrison.

Relate the siege of Jotapata.

The immense host of Vespasian was arrayed in full view of the defenders of Jotapata ; the city was soon surrounded by his lines of circumvallation ; and the Jews, having no hope of escape, could only encourage each other, in generous despair, to die for their country and their God. The attack was made ; the light troops advanced to annoy the besieged with their missiles, while the legionary troops, conducted by their general, began to ascend the hill upon which the city stood to the most accessible part of the wall. The Jews perceived their danger ; rushed upon the Romans ; drove them back upon their lines ; maintained

the combat with equal energy and success, and became so animated as to lose their apprehension, and to defy the utmost efforts, of the Romans. All the engines of war in use at that age of the world were employed against this devoted city. Stones of vast weight were hurled from the balistæ; javelins were thrown in showers from the catapults; archers, slingers, and the troops usually employed in the use of missile weapons, maintained a constant discharge upon the besieged; and an immense embankment, constructed with enormous labour, was reared in front of the only accessible side of the city, equal in height to the opposite wall. But the abilities of Josephus and the bravery of his men rendered all their operations ineffectual; the wall was raised to a greater height before the embankment; the Jews wearied their enemies by their incessant sallies; and Vespasian began to think of turning the siege into a blockade, and of starving the warriors he could not subdue. Josephus, however, had amply supplied the city with grain; and when the Romans began to entertain hopes of the surrender of the fortress from the evident want of water, the Jewish commander concealed the alarming deficiency of the supplies of the garrison in this respect, by commanding some of his men to suspend from the battlements garments dripping with water. The Romans saw the transaction, and immediately imagined that the Jews must have a superabundance of the element of life, when they used so much of it in wanton waste. Vespasian determined to renew the assault; Josephus and the leaders of the Jews, conscious of their danger, began to consult upon the practicability of their escape; but the whole population of Jotapata crowded around them; the governor abandoned the shameful purpose of stealing away from the city; he directed the excitement of the people against the enemy, "If there be no hope of escape," he cried, "let us die nobly, and leave a glorious example to posterity;" the Jews were animated by the inspiring exclamation, burst like a torrent upon the Romans, penetrated to their very camp, and though continually driven back by the numbers, the resolution, and the discipline of their enemies, yet for several days and nights they persisted in their furious sallies.

Proceed with the history of the siege.

In spite of all the efforts of the Jews, the siege advanced; a vast battering-ram was brought forwards upon the embankment; the first blow of this tremendous engine caused the wall to shake to its foundations, and a wail of terror ascended from the terrified inhabitants of the city. But confidence was soon restored; sacks filled with straw were let down from the battlements to break the force of the blows; and by a desperate sally, the Jews succeeded in burning many of the offensive engines of the Romans. It was on this occasion, that Eleazar, a Galilean, the son of Sameas, devoted himself with heroic valour to die for his country. Hurling a great stone from the wall with the utmost precision, he struck off the iron head of the battering-ram, and though totally destitute of defensive armour, he instantly leaped from the wall into the very midst of the enemy to obtain the possession of his prize. Though wounded by five arrows, he succeeded in again reaching his companions on the wall, where with the head of the battering-ram still clasped in his arms he dropped down dead, to the admiration both of his enemies and friends. The rest of the siege consisted of a repetition of desperate attacks by the Romans, repelled by proportionate resolution on the part of the besieged. On one occasion, Vespasian himself was wounded, and his whole army were actuated by an overwhelming desire to avenge themselves for their sufferings and fatigue, by the destruction of the band of warriors, who had so often baffled all their skill and successfully resisted all their power. A furious attempt of the Romans to enter the city was baffled as much by the contrivance of Josephus as by the bravery of his troops. When his men were almost overpowered, boiling oil, which he had in readiness, was poured upon the column of the Romans, many of whom died the most horrible death. The planks, too, upon which the enemy was advancing, Josephus had covered with a liquid prepared from a kind of herb, which rendered them so slippery, that it was equally impossible to advance or to retreat. These stratagems gave such advantage to the Jews, that the indignant Romans were in the end compelled to retire to their camp, with the loss of a great number of their men.

How was Jotapata taken by the Romans?

Vast towers were erected upon the great embankment considerably higher than the wall, and none of the Jews could appear without being killed by the constant shower of darts and stones. Their numbers were fearfully reduced; they were exhausted by the watching of the night and the fighting of the day; and though they still sternly resisted the immense army of the besiegers, it was evident that their efforts were only the last convulsive struggles of despair. A deserter acquainted Vespasian with the defenceless condition of the Jews; and though the traitor was suspected, his information was confirmed by so many circumstances, that the very next morning was appointed for the final assault. Concealed by a thick mist, the Romans silently approached the city; Titus, the son, and afterwards the successor, of Vespasian, was the foremost in the assault; the shouts of the soldiers within the walls, and the actual commencement of the carnage, aroused the wearied Jews from their slumbers; the citadel was taken; the Romans, exasperated by the obstinate defence of the besieged, furiously charged along the streets of the city; numbers of the Jews were hurled down the precipices or suffocated in the narrow lanes; others destroyed each other or themselves to escape from the sword of the conquerors, and every man, woman, and child who could be found, were numbered with the dead. The next day the carnage was renewed. A considerable number of the Jews had concealed themselves in caverns, the Romans diligently sought them out, killed all the men, and made the women and children prisoners.

What became of Josephus on the capture of Jotapata?

Josephus had not, however, yet been discovered. When he perceived that all resistance was unavailing, and that he was on the point of perishing in the promiscuous massacre, he leaped into a dry well, and found a cavern branching from the side, in which forty citizens of Jotapata had taken refuge, and stored their hiding-place with provisions sufficient for several days. On the first night, he stole out into the city, hoping to discover some avenue for escape, the vigilance of the

Romans rendered this impossible, and he was compelled to return. The capture of a woman, who had been in the cavern, betrayed his lurking place. Vespasian instantly sent two tribunes to offer him life and friendship, on condition of his surrender. But he refused. A third tribune was sent, Nicanor, with whom he had been formerly acquainted. Josephus found that he had no time for delay, for the Roman soldiers were preparing to suffocate all the inmates of the cavern by throwing fire into the well. He consented to surrender. But his companions became enraged; they accused him of baseness and of treachery; they told him, that now was the time for him to prove the sincerity of his former protestations of patriotism and religion; and they threatened him with instant death if he attempted to escape. If his own account of this extraordinary affair is to be credited, he appears to have retained, in the most signal manner, his presence of mind on this most appalling emergency. He first attempted to entice them from their bloody purpose by arguing upon the sin and folly of suicide; but the Jotapatans were in no humour to be either affected by his declamation or convinced by his arguments; as a last resource, he proposed that they should cast lots who should kill his companion, until they were all exterminated. They accepted the proposal, they were all slain, with the exception of Josephus and one other man. This survivor was induced to accept the proffered mercy of the Romans, and both immediately gave themselves up to the party waiting to receive them. Josephus was instantly conducted to Vespasian, and the whole army crowded to gaze upon the distinguished man who, for the period of forty-seven days, aided by troops into whom he had inspired his own ardour, had arrested the career of the most powerful army, and of the most celebrated general of the Roman world. The personal appearance of Josephus corresponded with his heroic actions, and he seems directly to have conciliated the regard of Titus, and of the principal generals of the army. His conduct when he was admitted into the presence of Vespasian, proves that he was either an enthusiast, a courtier, or a prophet. He at once assumed the power of predicting future events; he opposed to the decision of Ves-

pasian to send him to Nero at Rome, an authoritative declaration, that both the general and his son Titus would be elevated to the imperial throne; "Keep me," said he, "as your prisoner, and if you find that I have abused God's name in promising you from him the empire of the world, then punish me with the severest death." Vespasian was either gratified with flattery so adroitly administered, or designed to render Josephus useful to him in the prosecution of the war; for he instantly acceded to his request, and though he retained him a close prisoner, he treated him with remarkable kindness and generosity.

What is to be understood of this prediction of Josephus concerning the exaltation of Vespasian to the imperial power?

That Josephus was no enthusiast, is evident from the whole tenor of his character, and from his adaptation of every event to the accomplishment of his personal designs—that he was not a prophet, requires no demonstration; his sagacity, his knowledge of the actual state of the Roman empire, and of the universal detestation which prevailed against Nero, so execrable as a monarch and a man, might easily induce him most confidently to assert the certain imperial elevation of a man like Vespasian, possessed at that time of the greatest military talents, the most splendid military reputation, and the most formidable military power in the world—the fact must have been, that he assumed a character to which he had no claim; that he made a blasphemous use of the name of God; and that a transaction of such a character, and for such a purpose, tarnishes his memory with the darkest dishonour.

SECTION V.

THE SAME CONTINUED.

WHAT events followed the capture of Jotapata ?

THE storm and slaughter of Jotapata in which forty thousand Jews had fallen, were preceded by other events most disastrous in themselves, and ominous to the nation. Vespasian sent Trajan, one of his generals, to form the siege of Japha, a city strongly situated and fortified. The inhabitants boldly came out from their gates to assail the Romans ; they were put to flight and chased with great slaughter ; the city was encompassed with two walls ; the fugitives hastily got within the first, when they perceived that their fellow-townsmen had closed the gates of the second to prevent the entrance of the Romans ; a horrible scene of desperation, carnage, and suicide ensued, and twelve thousand men were slain. Trajan, perceiving that the town could not hold out, in consequence of the destruction of so large a portion of the garrison, sent for Titus to receive the honour of its final reduction. The Romans advanced to the assault, and the besieged abandoned the wall in dismay. But a desperate struggle took place in the streets ; for six whole hours the Japhians maintained the bloody conflict with unshrinking resolution ; their defeat was followed by another massacre, and upwards of fifteen thousand Galileans were again destroyed.

Were the Samaritans exempt from the calamities of the Jews ?

The Samaritans were not exempt from the calamities of the Jews. Upon mount Gerizim they assembled to defend themselves from the invading Romans. Cerealis, at the head of a powerful detachment of the Romans, completely surrounded them ; it was the heat of summer ; there was no water upon the mountain ; many of the miserable Samaritans died in the torments of raging thirst ; and the remainder, to the number of eleven

thousand six hundred men, fell beneath the swords of the Romans.

Describe the capture of Joppa.

After the fall of Jotapata, Joppa was next captured by the soldiers of Vespasian. Subsequent to the retreat of Cestius Gallus, this city was seized by a strong body of the rebellious Jews, who devastated the whole vicinity. Here one of the most melancholy and affecting events in the whole Jewish war took place. When the Roman troops appeared before the town, no resistance was made, and they immediately took possession of the place. The inhabitants had retired to their ships to avoid the fury of the invaders, and stood out to sea. A tremendous tempest arose the next morning, many of the vessels were overwhelmed by the waves, many more were dashed upon the rocks, others were driven to the port, but their entrance was forbidden by the Romans. The whole shore was covered with the wrecks of the ships, and the bodies of the drowned; those who succeeded in reaching the shore, were slain by the troops of Vespasian; and more than four thousand lives were destroyed by the sword, or the rocks, or the waves.

Relate the fall of Tiberias, and the dreadful slaughter at Tarichea.

The conquering Roman proceeded to reduce some revolted towns in the dominions of Agrippa. Tiberias could make no effectual opposition, and many of the inhabitants were well affected to the Romans. But a very different scene was exhibited at Tarichea, a town, which, like Tiberias, stood on the lake of Genesareth. Some fugitives from Tiberias under the command of a valiant and furious insurgent Jesus the son of Saphat, had entered Tarichea; and Titus, who was commanded by his father to prosecute the siege, was violently opposed both by land and on the lake. But a dispute arose between the inhabitants and the strangers; Titus heard the clamour; he gave the command for the assault; the town was taken by storm; numbers were slain in the massacre; the rest fled to their boats, and went upon the lake; but the whole of its shore was occupied by the Romans; vessels were prepared

to pursue the fugitives ; no quarter was given ; and those who escaped a watery grave were butchered as soon as they arrived upon the strand. On this occasion six thousand five hundred persons were killed. Vespasian appears to have been completely exasperated by the resolute obstinacy of the Jews ; and after the capture of Tarichea, he determined to give a terrible example of his vengeance, to intimidate all who still had the audacity to oppose his arms. War is the worst of all teachers, and those who are accustomed to its sanguinary scenes, however amiable and benevolent their natural dispositions, learn to perpetrate actions which justice forbids, and humanity deplores. The conduct of Vespasian stamped eternal infamy upon his name. Many of the inhabitants of Tarichea had been saved from slaughter by the command of Titus, with the promise of their lives. But Vespasian determined that all of them should suffer either in liberty or life. And in order to blind his miserable victims to his real purposes, he gave them an assurance of safety and commanded, them to leave the city only by the road which led to Tiberias ; but that road was blocked up by the soldiers, and Vespasian himself pursued the fugitive multitude ; twelve hundred of the helpless and aged were slain, six thousand best qualified for manual labour were sent to toil in the service of the emperor, and between thirty and forty thousand were sold for slaves.

What events distinguished the siege of Gamala ?

Gamala was situated on the opposite side of the lake to Tarichea, apparently impregnable in strength, built upon an almost isolated rock connected by but one accessible passage with the neighbouring country, numerous garrisons, and already celebrated for its resistance against Agrippa, who had fruitlessly wasted seven months before its walls. When the Romans arrived to his assistance, Agrippa endeavoured to save the city by persuading its inhabitants to surrender, the only answer which he received was a stone from an engine which wounded him in the arm. The Romans were so irritated by this disgraceful insult, that they carried on their operations with more than their usual

rapidity ; they soon made a breach with their battering-rams in the walls, and rushed into the city. But the Jews were successful, the Romans were unable to force them up the craggy hill on which Gamala was founded, and the assailants crowded into the houses which stood upon the steep acclivity. The houses, however, were so slightly built, that one fell after the other and violently tumbled into the abyss below, while the besieged at the hazard of their lives persisted in the work of slaughter. Vespasian himself was in the most imminent danger in the confusion, and only escaped by his wonderful presence of mind. The manner in which the besiegers and the besieged were intermixed in this extraordinary conflict, may be ascertained from one circumstance. Gallus, a decimvir, and ten men, entered into a house for refuge and there hid themselves ; a party of the citizens met in the same house to supper, and all their conversation was perfectly intelligible to Gallus, who was a Syrian. In the dead of the night, Gallus came forth, murdered all the inmates of the house, and reached the Roman camp in safety. The success of the inhabitants of Gamala by no means effected their deliverance. Their triumph had only exasperated their enemies, their provisions were on the verge of exhaustion, and they were in the constant expectation of a final and fatal assault. But in spite of hunger, and thirst, and despair, they held out to the very last. Their fate was soon decided. Two Roman soldiers stole in the darkness of the night to one of the towers ; by daylight they had removed the principal stones of the foundation and the tower fell to the ground ; the army entered the breach ; the town was stormed ; the lofty citadel was taken ; four thousand were slain ; five thousand threw themselves from the perpendicular rock on which the citadel was built ; the rage of the Romans was indulged upon tender infants as well as warriors in arms ; and two women alone were saved from the dreadful carnage.

What other Jewish fortress was taken by the Romans ?

About the same time, the fortress of Itabyrium upon the summit of Mount Tabor was taken, and the Ro-

mans were enabled to engage in new enterprises for the final reduction of the whole province.

Describe the infatuation of the Jews amidst all the successes of the Romans.

The infatuation and obstinacy of the Jews in the whole of this arduous struggle were most astonishing. City after city, and fortress after fortress, had been taken; their most able and experienced general was a prisoner; hundreds of thousands of their race had fallen; but with a blind pertinacity, they persisted in the unequal conflict; rage and fury prevailed over every dictate of prudence and patriotism; while they were the subjects of calamities, when compared with which all others that history has recorded have been only idle tales, they were completely insensible and unmoved; their measures were directed by folly and fury; while their brethren in Jotapata, in Tarichea, in Gamala, were valiantly struggling with the common enemy, no attempt seems to have been made to relieve those devoted cities, or to harass the ruthless invaders; "Whom God wishes to destroy he first infatuates;" they were abandoned judicially to the influence of their mutual animosities, and to the consequences of their unparalleled crime; their horrible imprecation against the innocent Redeemer recoiled upon themselves, and they were visibly branded with the curse of the Eternal.

What was the next city taken by the Romans?

Gischala was the next city which attracted the attention of the Romans. John of Gischala, the celebrated rival of Josephus, and one of the principal actors in the bloody scenes which followed at Jerusalem, exercised a paramount authority in this city, supported by the fierce desperadoes he had collected. Titus offered a capitulation, and John, who stationed his own men upon the walls, pretended to accede to the proposition; but stated that on that particular day, the Sabbath, nothing could be concluded upon in consistency with the law. Titus consented to the delay. In the night, John stole away from the city with all his men, and with many other persons and their

families. The citizens were involved in consternation, lest the perfidy of John being attributed to them, Titus should let loose upon them the whole fury of his troops. This benevolent prince, however, was no sooner made acquainted with the true state of the case, than he allayed the fears of the citizens, and entered Gischala at the head of his troops amidst the acclamations of the rejoicing inhabitants. But he sent a strong body of cavalry in pursuit of the treacherous fugitives; six thousand of them were slain; a multitude of women and children were brought back to the city; a garrison was left to preserve the peace, and the surrender of Gischala accomplished the conquest of Galilee.

What was the state of parties at this period in Jerusalem?

The progress of the Romans convinced the pacific party among the Jews more than ever, that their only safety was to be found in a timely and complete submission, and that any further resistance against the overwhelming force of Vespasian, would not only be perfectly preposterous, but would infallibly entail upon Jerusalem and Judæa a final and irretrievable destruction. But there was another party in Jerusalem, by whose violence all these wise and prudent representations were rejected; a party consisting of men who opposed every pacific opinion with inflexible obstinacy, and breathed nothing but exterminating war. These men, carried away by pride, ambition, rapacity, and cruelty, hesitated at the perpetration of no murder however atrocious, of no crime however horrible, for the accomplishment of their odious designs. They appeared to be actuated by the very same spirit of infernal malignity, which prompted their countrymen to reject with their curses the immaculate Son of God, and to utter their blasphemies against his sacred character, when they had nailed him to the cross.

Relate some of the atrocities of the Zealots in Jerusalem.

These Zealots commenced their career of robbery and crime in the country, and in Jerusalem they per-

petrated unheard of atrocities. While they professed to act from the exclusive motive of zeal for the glory of God, they soon conducted some of the noblest persons in Jerusalem to the scaffold ; and under pretence of detecting conspiracies with the Romans, they rendered all those who opposed their atrocious proceedings, obnoxious to the punishment of death. By obtaining the power of appointing to the chief priesthood, they engrossed the principal authority in the state ; and encouraged by past success, they proceeded to degrade the religion of their fathers, and to pollute the temple of their God. To secure themselves from the resentment of an injured and indignant people, they made the temple their fortress, and sallied from the sacred walls to commit their outrages of licentiousness and blood. Ananus, who had sustained the office of high-priest about six years before, and who possessed in an eminent degree, those endowments which might have qualified him to be the deliverer of his country, opposed the infamous proceedings of the Zealots with all the influence of his character, and all the power of his eloquence.' Matthias, the son of Theophilus, at this time was high-priest ; but the Zealots treating with contempt all that was sacred in the office, and all that was awful in the responsibilities which it involved, deposed Matthias from his station and elevated Phannias, a man ignorant, imbecile, and contemptible, who knew not how to perform one duty of his office, and whose continual mistakes they made the subjects of their brutal laughter and entertainment. Ananus, with pathetic and irresistible eloquence, addressed a general assembly of the people, and urged them by force of arms to avenge their aggravated wrongs, and to save the polluted sanctuary of God ; his appeal aroused all the passions of his auditors ; the Zealots were unable to resist their numbers and their rage ; they were driven from the outer into the second court of the temple ; the reverence of the Jews for the sacred edifice induced them to refrain from further violence within its walls, but they took every precaution to retain that part of the building they had won, and to block up their sacrilegious enemies in close and uninterrupted siege.

Give the character of John of Gischala.

Well would it have been for Jerusalem, if John of Gischala had never entered its walls. A. D. 69. This base, unprincipled, and treacherous man, pretended to be devoted to the interests of the peaceable party, while all along he was betraying them to the Zealots. The people having exacted from him an oath of fidelity, appear to have had no suspicions of his perfidy; and Ananus actually sent him to the temple to treat with the Zealots upon the terms of a peace. John had no sooner entered the temple, than he threw off the mask, declared himself the partizan of the Zealots, and succeeded in persuading Eleazar and Zecharias their chiefs, together with the whole gang, to apply for the assistance of the Idumæans.

Who became the auxiliaries of the Zealots and what were their actions in Jerusalem?

The Idumæans received the invitation of the Zealots with exultation, twenty thousand of them immediately marched to Jerusalem, and encamped around its walls. But the gates were shut by the prudent jealousy of Ananus, who maintained strong guards in the temple to repress the sallies of the Zealots, and on the walls to resist any attack of the Idumæans. On that very night there came on a tremendous tempest of unexampled violence. Amidst the rushing of the rain, the roaring of the wind, the pealing of the thunder, and the trembling of the earth, the Zealots sawed off the bolts and hinges of the temple gates without being heard, penetrated to the city walls, and let in the army of the Idumæans. The shouts of battle now mingled with the sound of the elemental war; the Zealots and Idumæans were successful; and the next morning, eight thousand five hundred of the people were discovered to have been slain. But this was not enough. The fury of the Zealots and the fierceness of the Idumæans continued to deluge the city with blood; Ananus, and Jesus the son of Gamaliel, who had actively supported his patriotic measures, were murdered; the people, in the language of Josephus, were massacred like a herd of unclean animals; mere death was not sufficient to satiate the cruelty of these execra-

ble savages ; the most revolting tortures were added to common assassination ; twelve thousand of the best and noblest citizens in Jerusalem were destroyed ; and the bodies of the slain, instead of receiving the rites of sepulture, were left for the birds or thrown to the dogs.

Continue the narration of the proceedings of the Zealots and Idumæans.

This indiscriminate slaughter at length disgusted even the Idumæans, and the Zealots set up a mock court of judicature for the trial of the obnoxious. One of the first men who was brought before this tribunal, was Zecharias the son of Baruch. This man, whose gallantry and excellence extorted general esteem, when placed upon his trial, not only refuted with ease the calumnious charges which were brought against him, but he turned upon his accusers, and charged them so pointedly, so justly, and so irresistibly with their crimes, that even his prostituted judges were compelled to pronounce him guiltless. So incensed were the Zealots with this tribute to his innocence, and this virtual condemnation of themselves, that they murdered him on the spot, and drove the judges with ignominy from their seats, as incompetent for the sanguinary purposes for which the tribunal was constituted. When the Idumæans had left the city, which they did in disgust, having first liberated from prison two thousand persons who instantly fled to Simon the son of Gorias, the Zealots continued their massacres and crimes. Most melancholy is the description which Josephus gives of the state of the people under their ferocious despotism. To have once seemed to oppose them was a capital crime ; to be inactive was to be declared a spy ; to applaud their actions, was to be disaffected ; to be rich, or to be suspected of being so, or even to have the misfortune of being disliked by them, was to be guilty, and for every crime there was but one punishment—death.

Why did Vespasian delay the siege of Jerusalem ?

During all this time Vespasian remained at Cæsarea, and his principal officers expressed their astonishment that he did not immediately march on Jerusalem.

But that wily general told them, that his inaction was only protracted, that his conquest might be effected with the least trouble and waste of the blood of his soldiers ; that the Jews were effecting their own destruction, by their mutual animosities and massacres ; and that his troops, invigorated by rest, would be able in an instant to crush their ferocious and maddened opponents into submission or destruction.

What divisions continued among the Jews ?

It was predicted that when the Jews should be their own destroyers, and should pollute their own temple, their city would be taken, and their sacred edifice would be consumed. That prediction was evidently on the verge of fulfilment. The Zealots had no sooner secured the possession of the supreme authority, than they became divided among themselves. John of Gischala erecting the fabric of his own aggrandisement upon the ruin of his country, attached the most ferocious and profligate of the party to his own cause ; while the other chiefs, who were disgusted by his assumption, arrayed themselves against him. Actuated with malignant animosity against each other, the only thing in which they agreed, was to plunder and to murder the unhappy people. The neighbouring country was in no better condition. The Sicarii or assassins, who had made the strong fortress of Massada the place of their retreat, destroyed the resources, by desolating the produce, of the country. Simon the son of Gorias was at their head ; this bold, fierce, brutal, and audacious man, filled to the very brim the cup of the national misery ; the Idumæans and the Jews were equally the subjects of his cruelty or extortion ; his army was soon prodigiously increased, amounting to forty thousand men, besides his heavy armed troops ; an insult which he sustained from the Zealots, who carried off his wife a prisoner to Jerusalem, inflamed his fury to madness ; he came before the walls of Jerusalem ; barbarously mangled and murdered all the inhabitants who came within his reach ; and only withdrew when he had terrified the Zealots into the restoration of his wife, and when he had discovered that the strength of the walls might bid defiance to an assault.

CHAPTER XIII.

FROM THE COMMENCEMENT OF THE SIEGE OF JERUSALEM
BY THE ROMANS TO THE DESTRUCTION OF THE CITY.

SECTION I.

TO THE FIRST ASSAULT OF THE CITY.

WHEN Vespasian became the emperor of Rome, to whom did he entrust the conduct of the Jewish war ?

A. D. 69, 70. THERE cannot be a more affecting evidence of the judicial infatuation of the unhappy inhabitants of Jerusalem, than their desperate feuds during the two years of delay which took place in the operations of the Romans, in consequence of the changes which occurred in the imperial government. The death of Nero, the successive destruction of Galba and Otho, and the beastly excesses of Vitellius, opened to Vespasian an easy way to the throne of the Cæsars. While the fate of the empire was in suspense, the attention both of Vespasian and Titus was fixed upon Rome, rather than Jerusalem ; nor was it likely that they would particularly regard the affairs of a remote province, when the destinies of the civilized world were to be decided. But when the metropolis and the provinces had gladly submitted to the authority of Vespasian, and he found himself firmly seated on his throne, he determined to put a final period to the war of Judæa ; Titus was sent to extinguish the embers of rebellion by the capture of Jerusalem ; he arrived at Cæsarea ; and, after a short interval of active preparation, he commenced his march at the head of a formidable army of no less than four complete legions, and a great number of Asiatic auxiliaries.

What was the state of Jerusalem at this period?

Notwithstanding all the ravages of that sanguinary civil war which had swept over Jerusalem; notwithstanding the profanation of its temple, and the necessary ruin of some of its edifices, it was at the period immediately preceding its destruction, one of the most magnificent cities in the world. Its fortifications were immensely strong; on every accessible side it was surrounded with three lines of wall; if the first were forced, the suburb of Bezetha alone would be possessed by the enemy; if the second were won, the lower part of the city only would follow; and the heights of Sion, the stupendous vastness of the temple, and the colossal strength of fort Antonia, might still bid successful defiance to the utmost fury of hostile assault. The walls themselves were not only of great thickness and of admirable workmanship, but many of the towers which flanked them were of vast height, of massy construction, and of prodigious strength; astonishing the Romans themselves by their wonderful adaptation to the purposes of decoration or defence. The temple was not only most magnificent as a sacred edifice, but most commanding as a gigantic and apparently impregnable fortress. Upon the lowest estimate each of its four sides was a stadium in length. The rock upon which it stood was faced with perpendicular walls, composed of stones of immense and almost incredible magnitude, some of them, it is said, were twenty-three yards square. The outer court, called the court of the Gentiles, was surrounded with a beautiful portico, supported by columns of solid white marble, forty-three feet and three-quarters high. The inner building, containing the court of the women, the court of Israel, and the temple properly so called, exhibited a scene of unparalleled architectural splendour. The beautiful whiteness of the marble, the lofty elevation and graceful proportions of the towers, the golden brilliance of the gates, and the glittering radiance of the resplendent roof, combined to render the temple beautifully conspicuous from afar, and might well excite the astonishment and admiration of the advancing Romans. And the palaces too, such as those of Herod and Agrippa, and other

buildings in the city, when beheld from the hills in the vicinity, were well calculated to impress with commiseration the stern warriors who were so soon to be the instruments of effecting the complete destruction of Jerusalem, and of inflicting upon its inhabitants miseries and calamities, which prompted their historian to exclaim, "If the misfortunes of all from the beginning of the world, were compared with those of the Jews, they would appear much inferior upon the comparison."

Was not Jerusalem ripe for its destruction ?

The divine patience was now exhausted, the cup of crime overflowed, and the threatenings of the insulted and murdered Son of God were fulfilled to the uttermost. When Titus commenced the operations of the siege, the city was filled with sacrilegious ruffians and brutal murderers. Josephus declares "that Jerusalem then contained a race so utterly godless and abandoned, that had not the Romans arrayed themselves against that devoted city, he should have expected to see the earth opening to engulf them, or the floods bursting forth to sweep them from the earth, or the fires of Sodom and Gomorrah descending once more for their destruction." In the inhabitants of this city, we have the image of a people plunged into the lowest gulph of wickedness, the officers of justice borne down by the universal irruption of crime, and yet content with their degradation ; the people duped by a race of saintly and rapacious hypocrites, and yet glorying in that which was their shame ; the higher orders settled down upon the lees of a gross and sensual unbelief, and loosened from the fear either of God or demon. "In Jerusalem appeared to be held the carnival of every human lust, the revelry of all the powers of evil."

Who were the leaders of the Jews when the siege of Jerusalem commenced ?

When the Romans arrived before Jerusalem, Eleazar the son of Simon the original cause of the war, had seceded from John of Gischala, and had seized upon the inner court of the temple, where he resolutely maintained himself ; John had possession of the outer

court; and Simon the son of Gorias occupied the upper city. Two thousand four hundred men obeyed the orders of Eleazar; John had six thousand men; and Simon had fifteen thousand, among whom were five thousand Idumæans. These sanguinary monsters had carried on their deadly feuds to the very last moment; they respected nothing that was sacred in religion, venerable for antiquity, or affecting in humanity; and the people were so oppressed by their cruel despots, that they desired even the arrival of the Romans to afford them a breathing time from their miseries. Still such was the veneration of the people for the Passover, that in spite of all these horrors in the city, multitudes from every part of Judæa and the neighbouring nations, came to celebrate the sacred festival; amidst all the violence of a sanguinary civil war, the sacrifices continued to be offered; and the darts which were discharged by the contending parties in the temple, frequently killed the priests who were engaged in the discharge of their sacerdotal functions. "Religious men" exclaims the Jewish historian, "who came from the most distant regions of the earth to perform their devotions, visiting that most renowned temple, revered throughout the world, met their deaths at the foot of the altar, and the holy place swam with human blood, mingled with that of the slaughtered victims." The multitude which thronged to the city, only added to the miseries of the inhabitants on the approaching siege, and awfully increased the numbers who fell by the swords of the Romans.

What was the force of the Romans at the siege?

The army of Titus appeared before Jerusalem in the seventieth year of the Christian æra. Besides the four legions of Romans under his command, Tacitus gives a particular description of twenty cohorts of allies and eight bodies of horse, the succours afforded by Agrippa, and Sohemus who attended Titus in person, the troops of Antiochus of Commagene, and some predatory Arabs. Tiberius Alexander, formerly prefect of Egypt, and himself a Jew by birth, commanded under Titus, and numbers of the young Roman nobility had joined the army, in the hope of signaling themselves beneath the banners of the emperor's son.

What was the first encounter of the Romans and the Jews before Jerusalem?

When the Roman army had arrived within thirty stadia of Jerusalem, Titus advanced with a guard of six hundred horse to reconnoitre the fortifications of the city, and to ascertain the dispositions of the inhabitants. Suddenly a multitude of the Jews furiously sallied from the city; the feeble squadron of Titus was surrounded and assailed in a moment; and it was only by the most desperate exertions, and by performing prodigies of valour, that Titus was enabled to effect his retreat to his army. The Jews returned to the city highly elated with their success, and fondly imagined that it was ominous of their final triumph over all the valour and energy of the Romans.

Describe a desperate sally of the Jews.

The factions now found it necessary to unite with each other to encounter the impending danger, and they agreed in concert to assail the tenth legion of the Romans, then engaged in forming their lines. Swiftly crossing the valley between the city and the foot of the mount of Olives, where the soldiers were at work, they desperately commenced their simultaneous attack; many of the Romans had laid aside their arms for their tools; they were completely surprised; they were thrown into confusion; and they would have suffered a decisive defeat, if a furious charge of Titus on the flank of the Jews, had not driven them back through the valley to the high grounds in the neighbourhood of the city. The Roman general, then supposing that the operations of the Jews were finished, and that there would be no more fighting, ordered his troops to resume their labours. He was soon convinced of his mistake, for the Jews again rushed upon the Romans; the legion was a second time thrown into the utmost confusion; the soldiers fled from their station; Titus was exposed to the most imminent danger by the shameful conduct of his men; and his personal prowess and valour were again the means of his deliverance. But the Romans recovered from their panic, they returned to the assistance of their general, the Jews were at length driven into the city, while the

Romans returned to their camp to complete its fortifications.

What sanguinary act of treachery was performed in Jerusalem at this period of the siege?

Amidst the operations of the Romans against the city, which ought to have fully united all its inhabitants, and quelled the bloody feuds and seditions which had so disastrously prevailed, an act of sanguinary treachery was perpetrated in Jerusalem by John of Gischala, sufficiently indicative of his most atrocious character. It has already been stated, that the Jews were engaged at this period in the celebration of the Passover. When the party of Eleazar opened the gates of the inner court of the temple to admit the multitude to the sacrifices, John ordered some of his followers to mingle with the people, with their arms concealed beneath their cloaks. In the midst of the solemnity, they brandished their swords, and commenced the work of slaughter. The Zealots of Eleazar hid themselves in the subterranean passages and caverns beneath the temple; but among the defenceless and terrified multitude, clinging to the altar, and crowding around the sacred place, many were trampled to death, and others were slain from wanton cruelty. When, however, John found that his object was gained, he invited the followers of Eleazar to join his party, they acceded to the proposition, Eleazar himself continued in his command, the factions were united, and two parties instead of three existed in Jerusalem.

How did Titus assault, and the Jews defend, the city of Jerusalem?

Titus, without intermission, continued his preparations for the active operations of the siege. He completely levelled all the ground between Scopos and the city ramparts, the garden walls were thrown down, the trees were felled, the rising grounds were removed, the hollow places were filled up, and the whole place was ready for the advance of the machines against the city. The Romans however were not allowed to carry on these works without interruption. A party of the Jews were seen by the Romans issuing from the north-

west side of the city, where the soldiers were working, and apparently expelled by their countrymen who were desirous of peace. At the same time, others appeared on the walls stretching out their hands in token of capitulation. The Jews who were without, seemed one moment to attempt to force their way back into the city ; while those who were upon the walls acted their part in the stratagem, by throwing down stones, and assuming the appearance of defiance and defence. Titus, who apprehended some design on the part of the Jews, restrained the impetuosity of the main body of his army, but the troops stationed to cover the pioneers hastened to destroy the refractory people they supposed to have been excluded from the city. The Jews instantly fled to the gate, and the Romans pursued. But they had no sooner arrived between the towers which flanked the gate, than they were assailed by a storm of darts and arrows from the walls, while at the same time they were furiously charged by the Jews without the gate. Their valour was rendered ineffectual by their situation, they were completely surrounded, and though they ultimately succeeded in bursting through the party which obstructed their return to the camp, they sustained a serious loss of men, and were pursued by the exulting and triumphant Jews, who insulted them with the most ignominious exclamations, clashing their bucklers, dancing and singing in the intoxication of their joy. Titus was so enraged by the rashness, disobedience, and defeat of the retreating troops, that he determined to make them a signal example of his displeasure ; he received them with a stern countenance, and with the most humiliating rebukes ; and he pronounced upon them the sentence of death according to military law. He was about to execute his purpose, when the legions interceded for their condemned comrades ; Titus listened to their prayer ; he forgave the disobedient troops ; sensible, says Josephus, that where a single person is to be punished, the sentence of death may often be properly inflicted ; but that menaces and rebukes are a sufficient chastisement for a great multitude.

SECTION II.

THE OPERATIONS OF THE SIEGE.

WHAT was the position of the Romans after these operations ?

THE Romans were now ready for the assault, they had advanced within two hundred and fifty paces of the walls, two camps were formed, one in which Titus fixed his own quarters at the north-west corner of the city opposite the tower of Psephina, and the second more to the south, opposite the tower called Hippicos, which was between mount Sion and the lower city. The tenth legion was stationed on the east, near the mount of Olives.

What engines of offence were employed by the Romans against the Jews ?

Titus, having carefully reconnoitred the city, determined to make his attack on the north-west, which was the most accessible side of Jerusalem. He erected platforms for his military engines ; and from his catapults and balistæ, he maintained an incessant discharge of javelins and stones. Some of these machines must have been as complete in their construction, as they were terrible in their effects ; throwing stones of sixty pounds weight with such force, as to do dreadful execution at the distance of three hundred paces. The whiteness of the rocks from which they were taken, rendered these stones very conspicuous ; the Jews maintained sentinels, who continually watched their approach ; and their cry, "Beware of the stone," warned the Jewish soldiers of the direction of the mass and enabled them to avoid its fall. But Titus blackened the stones before they were discharged ; and on this account the Jews, no longer able to distinguish them, suffered very severely, the same stone often killing several men at once. Titus now placed his archers and slingers behind his engines, and the formidable battering-rams were brought forward to lay the opposing wall in ruins.

Describe the obstinate resistance of the Jews.

The active preparations of the Romans for an assault, and the perseverance with which they conducted their offensive operations, convinced both John and Simon, that their only hope of successful resistance, was to be found in the cordial co-operation of their forces. John had hitherto remained in the temple, and had abandoned to Simon, whose situation was the most exposed to the besiegers, the task of defending the walls; but now he permitted his followers to unite with the troops of Simon, and to exert all their energy in obstructing the progress of the Romans. The efforts of the Jews were astonishing. They placed upon the walls the engines they had taken from Cestius Gallus; they conducted incessant and furious sallies by night and by day; and on one occasion, they had nearly succeeded in consuming all the engines of the Romans. For some days they had ceased their sallies; the Romans imagined that they were completely discouraged, and began to relax in the vigilance they had maintained during the siege. All at once, the Jews rushed from a concealed gate near the tower of Hippicos; they bore down all opposition; they penetrated to the entrenchments of the Romans; they were in the very act of setting fire to the murderous engines by which they had been so much galled; but Titus arrived with a large body of horse; twelve javelins which he hurled with his own hand, killed as many of Jews; the assailants were compelled to retreat; one of their number was taken prisoner and was crucified; and the commander of the Idumæans in the service of Simon was slain.

How did the Romans effect an entrance into Jerusalem?

The towers which Titus had built and which were higher than the walls, were occupied by the Roman archers and slingers, who kept up such a deadly discharge of their missiles, that the Jews could no longer appear at their posts. The battering-rams were therefore left at full liberty to work, and a breach was at length made in the wall; the Jews abandoned the suburb, retreated to the second wall, which they deter-

mined to defend with unyielding obstinacy. The camp of Titus was immediately removed into the suburb, and the most vigorous efforts were made for the rapid prosecution of the siege. The two tyrants in Jerusalem divided the defence of the city between them ; John defended the tower of Antonia, and the northern side of the temple ; and Simon guarded the wall, beginning at fort Antonia which covered the lower city. Simon encouraged his men by his own example of heroic valour, and for some time rendered abortive all the efforts of the Romans to gain possession of his post. The battering-rams were again brought forward, and the great tower in the centre of the wall tottered to its foundations. Castor, and ten other Jews remained on the tower, and when they found it trembling beneath them, they held out their hands as suppliants, and pretended to be ready to surrender. The clemency of Titus induced him to listen to their overtures, he commanded his troops to cease their operations, and sent forward Eneas, a deserter, to treat with the imploring Jews. But when he approached the tower, Castor hurled an immense stone from the battlements, which though it missed Eneas, wounded a soldier behind him, the Jews then set the tower on fire, and gained the city by rushing along a subterraneous passage.

Did the Jews repulse the Romans ?

With a select body of troops, who always followed him, and a thousand legionaries, Titus passed through the breach and entered Jerusalem. Desirous of saving the city, and sparing its inhabitants, he gave orders that none of the people should be killed, and that none of the houses should be consumed. His clemency produced an appropriate impression upon the miserable inhabitants, who longed to be delivered from the oppression of their tyrants, and the horrors of the siege. But the Zealots put to death every man who pronounced the name of peace, and determined to make a final and desperate effort to expel the Romans from the city. From the tops of the houses, from the narrow streets, they began the attack ; and a strong body rushing to the breach, and driving away the guards, Titus and his handful of men were completely

surrounded. Nothing but the most undaunted courage and immovable presence of mind, saved the Roman general and his men from captivity or death. He succeeded after the most imminent danger, in effecting his retreat to the camp, but with the loss of all the advantages he had previously gained.

The Jews were extravagantly elated by their success, and imagined that after all their reverses they would be able to obtain an ultimate triumph over the Romans. God, says Josephus, blinded them as the punishment of their sins, and they neither considered the irresistible power of their enemies, nor the famine which had already begun to extend its ravages among the immense population, cooped up within their walls. For three days they courageously manned the breach, and drove back the besiegers ; but on the fourth, they were overpowered, the second wall again fell into the hands of the Romans, a considerable part of it was thrown down by the command of Titus, and its remaining towers were strongly garrisoned by the legionaries.

What measure did Titus adopt to intimidate the Jews?

Titus determined to give some respite to his men, and at the same time to make such a display of his power to the besieged, as might intimidate them to submission. With arms glittering with gold and silver, the cavalry leading their horses richly comparisoned, with all the gorgeous pomp and splendid magnificence of war, the whole Roman army, in full view of the Jews, marched to receive their pay, and for four days they slowly defiled before their general. The whole population of Jerusalem crowded to the roofs of the houses, to the battlements, or to the higher parts of the city, to witness the imposing procession ; various emotions agitated their minds, as they gazed upon the striking scene ; rage in some, sorrow in others, and fear in all, for the very Zealots trembled ; and the Jewish historian has expressed his conviction, that they would have immediately capitulated to Titus, had they not been conscious that their guilt was unpardonable, and that it was better to die in the shock of battle, than by the hand of the executioner.

How were the pacific overtures of Titus through Josephus received by the Jews ?

The operations of the siege were resumed. John still retained his old post in the temple, with the charge of the fort of Antonia, and Simon defended the fortifications of the upper city. Rendered expert by long practice in the use of their military machines, the Jews now gave much more serious annoyance to the Romans than at the beginning of the siege ; and Titus, both to spare his own soldiers, and to avoid the horrors of an indiscriminate massacre, made another effort to induce them to surrender. Josephus, their own countryman, was the messenger employed on this occasion. The choice must be confessed to have been unfortunate, for the desperadoes of Jerusalem were not likely to be either affected or convinced by the declamation of a man they detested, as a renegade from the cause of his country, and an apostate from the service of his God. Josephus, however, approached the walls, and addressed his infatuated countrymen. He urged upon them the generous forbearance of the Romans, their own interest in the preservation of their temple, their dreadful condition in the event of the city being taken by storm, and the appalling evils of that famine which had already begun to debilitate their strength. The only reply of the Zealots was to scoff, and even to cast their darts at him. He still proceeded however to point out how God had always been the protector of their nation, and how certain it was that he had now abandoned them to the Romans, because of their aggravated crimes. "Obdurate men," were his words in conclusion, "do you not blush to see the melancholy situation to which your rage has reduced your country ? such a country ! consider but its beauty and magnificence. Such a city ! such offerings, as have been brought to it, by all the kings and nations of the world ! yet that very city you have devoted to destruction and consuming flames. Even the fate of your own families, of your wives and children, who must fall victims, either to famine or the sword, does not move you. Suspect me not of any private views in what I now say to you. I know that all that is dearest to me in the world, my mother, my wife, and

kindred are shut up with you in Jerusalem. But I am ready to sacrifice even them for the good of my country. Happy ! if their deaths and mine could purchase your repentance."

Were the representations of Josephus enforced by the dreadful state of the city ?

Although the representations of Josephus only excited the indignation and insults of the Zealots, they produced a strong impression upon the minds of many of the suffering people. They were induced to dispose of their possessions at any price they could procure ; and concealing about their persons the produce of the sales, they fled to the camp of Titus, who suffered them to go to any part of the country they pleased. Happy escape it was for them ! for now the famine began to rage in the city, and the oppressions of the tyrants became more terrible than ever.

Describe the wretched condition of the Jews.

No supplies were procured ; the factions forcibly tore away from the people their miserable pittance, to increase their own stores ; they broke into the houses ; if provisions were discovered, they accused the inmates of fraud ; if none were discovered, they were tortured to confess where they had placed their hoards. The healthy were suspected from their appearance, and were forced to undergo the severest examination ; and whoever was in possession of a morsel of food, was compelled to eat it in haste, in secrecy, and often without any kind of preparation. The horrible condition of the Jews transcends all the power of description. Even the numbers of miserable wretches, who at the hazard of their lives, stole out of the city at night to procure a scanty supply of roots and herbs which grew in the country without the walls, were seized upon their return, and the hard-earned pittance was torn from their grasp. In vain they invoked even the sacred name of God to affect the minds of their ruthless plunderers ; if they escaped with their lives, though with the loss of the support which life required, they might think themselves happy. The two tyrants in the city continued their abominable practices of extortion and cruelty. The rich were punished with

fines and forfeitures upon factitious charges of designing to go over to the Romans; the spoils of the city were divided between them; and Jerusalem was a vast Aceldema, a field of blood, where every evil passion was let loose, where monsters worse than the most ferocious wild beasts preyed upon the innocent and helpless, where fiends in a human shape perpetrated continually their deeds of horror, and from which deliverance was alone effected by the gloomy agency of the king of terrors.

By what were the calamities of the Jews aggravated?

The calamities of the unhappy Jews were aggravated by the conduct of Titus. In order to conquer the invincible obstinacy of the besieged, whose continual efforts harassed his troops beyond description, he determined to make a terrible example of every Jew who fell into his hands; and he commanded that all those who ventured beyond the walls in search of food, in the night, should be taken and crucified in the sight of the city in the morning. In consequence of this order, four or five hundred Jews were frequently seen on crosses in the agonies of death at the same time, until the Romans could find no more wood for the crosses, and no more room for the executions. Even these dreadful scenes produced no salutary effects upon the minds of the Zealots. To incense the people against the Romans, and to prove to them the inevitable consequences of desertion, they dragged the friends and relations of the victims to the walls, "Behold," said they, "how the Romans treat such as trust to their mercy, see what you are to expect if you fly to them for shelter." Even this artifice produced only a partial effect, for there were many who preferred to endure all the cruelties of the Romans, than the horrors of increasing famine, and the oppressions of their atrocious tyrants at home. Titus, as a last resource, sent some of the prisoners with their hands lopped off back to the city, to induce the Zealots to capitulate; all his overtures were received with insolent invectives against Titus and his father, and the city was abandoned to its fate. Such was the accurate fulfilment of the melancholy prophecy of the Redeemer, "there shall be great tribulation, such as was not from the

beginning of the world to this time, no, nor ever shall be."

Relate an instance of the obstinate resolution of the Jews.

Antiochus Epiphanes, king of Commagene, arrived in the camp of Titus, with some soldiers called Macedonians, because they were armed after the Macedonian manner; he expressed his astonishment that no attempt had been made by the Romans to gain possession of the wall; Titus, with a smile, told him to make the attempt himself; Antiochus assailed the wall with great valour, but most of his men were soon killed or wounded by the Jews.

Relate another instance of the same description.

The platforms upon which the Romans had been labouring for seventeen days, were at length finished. They were four in number; two of them were erected against fort Antonia, and two against the upper city. John, however, had undermined those which had been built against his quarter, and he had filled his mines with the most combustible materials he could procure. The Romans were preparing for the assault, when all at once the ground beneath them gave way with a tremendous crash; the flames then burst forth with dreadful fury, and the embankments, the platforms, and the engines, were soon reduced to ashes. The other platforms shared the same fate. Simon, whose valour rivalled that of John, made a desperate sally at the head of the bravest of his men. Three of the most undaunted of his officers led the attack, they bore down all before them, the battering-rams and engines of the Romans were consumed. A dreadful fight ensued; the Jews, heedless of the showers of darts and stones which were hurled upon them by the Romans, assaulted the very guards in the trenches; these men who knew that, according to the severity of their discipline, it was death to desert their post, maintained their ground with obstinate valour; the Jews however still pressed on, and their numbers were continually increased by fresh reinforcements from the city. Titus, who was then near fort Antonia, flew to assist his men, and after a furious conflict succeeded in forcing

back the Jews within their walls, but not until they had disconcerted his schemes, ruined his preparations, and dispirited his men.

How did Titus determine to prosecute the siege?

A council was called among the Romans to decide upon the manner in which the siege should now be conducted, since all the ordinary means had proved abortive. Various were the opinions of the generals. Some were for attempting an immediate storm with the whole force of the army; others were for restoring the military preparations which had been destroyed; and others were for reducing the besieged by famine and blockade. Titus was for none of these opinions singly. He was desirous, says Tacitus, of returning to the grandeur, the opulence, and pleasure, which awaited him at Rome. He therefore determined, while he took advantage of the dreadful distresses of the Jews to cut them off completely from all supplies, not to discontinue the attack, that the besieged might be compelled to surrender, both by the miseries of famine, and the force of arms. This resolution was immediately executed; the prediction of Christ was fulfilled; a trench was made about the unhappy people, and compassed them round and kept them in on every side; a wall was built thirty-nine stadia in length, flanked on the outside with thirteen towers; the whole stupendous work, by the incredible efforts of the soldiers, was finished in the amazingly short period of three days; a strict guard was kept along the whole extent of the fortification; and Titus every night personally inspected the picquets, to maintain the vigilance of the soldiers, and to prevent the possibility of a surprise.

SECTION III.

THE DREADFUL CONDITION OF THE CITY.

WHAT was now the state of Jerusalem?

THE whole city was filled with the dying and the

dead ; famine, with all its ineffable miseries, raged without controul ; the roofs were covered with infants expiring upon the bosoms of their helpless mothers, and the streets with the corpses of the starved. The living crawled about emaciated and exhausted, more like ghosts than men, until they dropped down with hunger, weakness, and want. The dreadful silence of despair universally prevailed, no sound was heard, the power of speech was destroyed by the destitution of support, and the awful stillness was alone broken by the brutal exclamations of the soldiers, as they burst open the habitations of the dead to carry away their plunder, or as in savage merriment they insulted the agonies of the expiring, and even plunged their swords into the corpses from which they tore away the decencies of clothing. It was no longer possible to avoid the horrors of pestilence by the common modes of interment ; and the bodies were now thrown down the precipices without the city. Titus as he passed along and was sickened by the dreadful stench of the putrefying heaps, was actuated by far different feelings to those of the imperial monster Vitellius, who as he passed over the ensanguined plain of Bedriacum, said, "The dead body of an enemy always smells well," he lifted his hands to heaven, and called his gods to witness, that of such unprecedented horrors he was not the guilty cause.

Give some account of the cruelties practised within the city.

The blood-thirsty cruelty of Simon, now required a nobler victim than any he had yet dared to immolate. The high-priest, Matthias, was accused of corresponding with the Romans. He had four sons, one of them had escaped to the Romans, but with the other three he was condemned to die. After having been tortured to extort a confession of his guilt, he begged at the place of execution to suffer before his children, that he might not be agonized by beholding their last pangs. But he was barbarously compelled to see them expire, and a conspicuous place, in the full view of the Roman camp, was chosen for the inhuman execution. Seventeen members of the Sanhedrim were put to death ; the father, or according to others the mo-

ther, of Josephus was imprisoned; all meetings of the inhabitants, and even all conversation, were prohibited; and whoever were seen repeating to each other the sad story of their miseries, were instantly led to execution. Judas, one of the officers of Simon, weary of these scenes of wretchedness and blood, offered to deliver up a tower to the Romans; they suspected stratagem and consulted what was to be done; but while they deliberated, Simon discovered the whole; Judas and his accomplices were seized, were slain, and their bodies were thrown to the Romans.

Relate the escape of Josephus from the Jews.

While these circumstances were occurring, Josephus himself narrowly escaped falling into the hands of his incensed countrymen. Struck by a stone from the ramparts as he was again exhorting to the surrender of the city, he fell senseless to the ground; the Jews rushed forth to make themselves masters of his body, and had not some Roman troops rescued him, he might have added another to the long catalogue of the victims of Simon and John, and his interesting illustrations of the Jewish war, would never have been given to the world.

Did any of the Jews escape from the city?

Numbers of the people found means to escape from the city into the Roman camp. There many of them died of repletion, and others were subjected to a cruel massacre from a most extraordinary cause. Many of the Jews who fled from the city, swallowed gold or jewels to conceal them from the rapacity of the city-guards, and then sought for them again in their excrements. A Syrian soldier, saw one of them thus engaged; he soon reported what he had witnessed; the rapacious Arabs, and even some of the Roman soldiers, immediately seized as many of the Jews as they could find, ripped open their bodies to find their gold, and in one night alone two thousand of them were slain. Titus was both disgusted and indignant at this detestable crime; he ordered the delinquents to be collected, and a body of horse to kill them all. But their number proved so immense, that he found it necessary only to prohibit the perpetration of such actions again upon

pain of death. But the cruelty of the soldiers was still exercised to a vast extent, and thus, exclaims Josephus, "those whom Titus was inclined to spare, God judicially destroyed."

Give an account of the numbers of the Jews who died in the progress of the siege.

The depopulation of Jerusalem by the famine fearfully continued. A measure of corn was sold for a talent, and the vilest and most loathsome offal of the dunghills and common sewers, was greedily devoured by the famished people. Such vast numbers in a short time died, that a Jewish deserter, Mannæus, who had been posted on guard, declared to Titus, that during the eighty days of the siege, one hundred and fifteen thousand, eight hundred, and eighty dead bodies had been carried out at the gate at which he had been stationed; and according to the testimony of others six hundred thousand persons had expired in the city. So numerous indeed were the corpses, that they were often piled up in the empty houses and there hid from the sight of the survivors. The horror of those survivors was excited amidst all their miseries, by an act of sacrilege which was perpetrated by John. He seized the flesh of the victims which were still presented for the sacrifices of the temple, and the wine and oil which were used for the offerings, and he melted down for his own use the consecrated vessels of gold.

Describe the obstinate defence of the Jews.

The unconquerable valour and obstinacy of the remaining defenders of Jerusalem, compelled Titus to adopt the most active measures for their reduction. Though they could not conquer, they proved that they knew how to die. The engines of the Romans by prodigious labour were again erected, the fort of Antonia was the object of the attack, the sallies of the Jews were ineffectual, and in the place where John had formerly successfully mined the works of the besiegers, a great part of the ground and of the adjacent wall gave way. When the Romans however advanced, they found a wall built within the other, and they were so dispirited by the obstinate valour of the

Jews, and so wearied by the length of the siege, that they universally recoiled from the peril of an assault. But Sabinus a Syrian soldier, a man deformed in body, but heroic in soul, volunteered to Titus to devote himself to death in an attempt to scale the wall. He covered his head with his shield ; with his drawn sword in one hand, and with eleven courageous companions to support him, he advanced through a shower of javelins and stones to the wall ; the Jews, astonished at his bravery, stood aloof ; Sabinus reached the summit of the fortification, but his standing was insecure and he fell ; bearing himself upon one knee, and fighting with desperate valour, he was at last transfixed by the arrows of the Jews, three of his companions shared his fate, and eight were carried off by their comrades wounded. The attempt of Sabinus, though unsuccessful, proved to the Roman soldiers that it was not impossible to gain possession of the wall. On the third night afterwards, at the beginning of the fourth watch, twenty soldiers appointed to guard the engines, a standard bearer, two troopers, and a trumpeter, determined to rival the bravery of Sabinus ; they silently ascended the breach ; the wearied sentinels of the Jews were slain in their slumbers ; the trumpeter blew a loud blast ; the Jews, ignorant of the small force of the assailants, abandoned their posts in dismay ; Titus heard the sound ; he led his troops to the rampart, and the great fort of Antonia was taken.

Continue the history.

The temple itself was in imminent danger, but the despair of the Jews resisted the valour of the Romans. For ten hours the combat continued ; the open cavern of the mine of John was filled with the bodies of the mangled dead ; and the Romans were compelled to retreat. At this moment if the valour and prowess of one man could have discomfited a multitude, the temple would have been gained by the soldiers of Titus. Julian a centurion, who had hitherto passively remained near the person of his general, enraged at the defeat of the Romans, rushed among the Jews with such resolution, and charged them with such inexpressible fury, that he compelled them to fly in all direc-

tions from the point of his sword. But the marble floor was so slippery that he could not, in his shoes which were studded with nails, retain his footing, he fell, his flying enemies returned, all his efforts to rise were in vain, his armour being proof, his vital parts remained uninjured, but his limbs were severed from his trunk, and he at length was slain. The Romans after this sanguinary contest retreated to the tower of Antonia.

What ominous circumstance took place at this time in Jerusalem ?

The perpetual sacrifice ceased for the want of lambs. From the dedication of the temple by Judas Maccabæus, this event had never before occurred. No circumstance could possibly be more calculated to excite the alarm and distress of the Jews than this ; and Titus, who heard of it, immediately sent Josephus to make another appeal to obtain submission. He was answered by John with furious imprecations: "Too late" said Josephus "I see that I am contending with the will of God in attempting to deliver those whom he has determined to punish. This most miserable temple must be purified by flames. It is God, it is God himself who sends the Romans to consume it, and who destroys a city polluted with sin and guilt."

What further overtures were made to the besieged by Titus ?

Several of the principal inhabitants of Jerusalem, appear to have been convinced that the opinion of Josephus, thus pronounced, was true. Joseph and four chief priests, whose names will again appear in the course of this history, came to Titus, who received them with great kindness, and lest they should be incommoded by their residence in an army, he sent them to Gopha a small neighbouring town. These men he commissioned to address the citizens, intreating them to save themselves and their temple by a timely surrender ; but all their overtures were in vain ; the temple was transformed into an immense fortress, filled with the array of arms, the engines of destruction, and the bodies of the slain ; and that sacred edifice, which through so long a period had resounded with

the voice of prayer and praise, now reverberated with the vociferations of an enraged soldiery, and with the clang of mortal fight. Its fate was soon decided.

SECTION IV.

THE DESTRUCTION OF JERUSALEM.

HOW did the Romans assault the temple ?

TITUS determined that the temple should immediately be assaulted. From every hundred men in the army, thirty were selected; of this number, every thousand was commanded by a military tribune; Cerealis commanded the whole, and Titus stationed himself upon one of the highest parts of fort Antonia, that he might contemplate the conduct of his men, punish the cowardly, and reward the brave. The attack was made in the darkness of night, and the Romans found that the Jews were fully prepared. The utmost confusion at first prevailed, and many of the Jews fell by the swords of their countrymen. But when, by the light of the morning, the combatants were enabled to distinguish each other, they engaged with equal animosity, with equal valour, and with equal success; after a battle of eight hours' duration, the Romans retreated to Antonia, and they were not pursued by the Jews. Titus now ordered his engines to be brought forward, and a level way was made through the fortress of Antonia, that they might be brought near enough to operate with success. The Jews sternly resisted the approaches of the Romans, they made a desperate sally on the guards who were posted near the Mount of Olives, they set fire to the galleries which communicated with the temple and the fortress of Antonia, and when the Romans two days afterwards attempted to completely consume the same portico, the Jews arrested the progress of the flames and prevented the design of the besiegers, by pulling down that part of the building which was immediately connected with their position. The Jews soon afterwards formed a stratagem which was fol-

lowed with complete success. They filled the whole upper part of the western gallery, between the roof and the rafters, with the most fiercely inflammable combustibles, and then contending with the Romans they retreated in apparent confusion ; some of the assailants, more suspicious or more cautious than the rest, held back, but a considerable number eagerly pursued the pretended fugitives, and ascended the fatal roof ; the torch was applied ; the flames ascended ; the conflagration could only be escaped by leaping down the precipices or falling among the exulting Jews ; many of the Romans were burnt to death, others were slain, others killed themselves, and others were dashed in pieces upon the rocks. Josephus says, that on this occasion Artorius, a soldier, called to one of his companions below, and offered to make him his heir if he would consent to catch him in his arms, the man acquiesced, Artorius threw himself down, the soldier was killed, but Artorius was uninjured by the fall.

Give an instance of the horrible effects of the famine in the city.

The famine in the city had now become so aggravated, that all the dearest relations which bind human beings together were dissolved, and the tenderest affections were blasted. The husband forgot the wife of his bosom, the father his children, the sister her brother, the son his parent, and the mother her babe. "Blessed," said the Son of God in his description of the miseries connected with the fall of Jerusalem, "are the barren, and the wombs that never bare." The following individual fact will not only demonstrate the accomplishment of this prediction, but will far more impressively evince, than any general description, the unparalleled wretchedness to which the inhabitants of Jerusalem were reduced. A woman whose name was Mary, of respectable birth and of considerable wealth, came from the district beyond Jordan to Jerusalem. The Zealots were aware of her wealth, and by their ruthless violence she was soon plundered of the whole. She had concealed her jewels to obtain supplies of food, but this was often torn from her grasp by the robbers. On the verge of utter starvation, in the last stage of emaciation and decay, she looked upon her

infant at her bosom unable to obtain its usual aliment from her exhausted frame. Hunger, rage, indignation, and despair, obliterated every emotion of maternal tenderness; "Wretched child of my womb!" she cried, "for whom have I reserved thee in these miserable times of war, tyranny, and famine? since thou must perish, thou shalt serve to prolong thy mother's life." She took the helpless babe, killed it, divided it, roasted part of it, and ate of it, reserving the rest for another opportunity. Some of the armed followers of the tyrants, passing along the neighbouring streets, soon recognized the smell of the cooking, burst into the apartment, and commanded her with dreadful menaces instantly to supply their craving hunger. She produced the fragments of her unnatural repast. "It is my own child," she said, "I have been eating of it, are you more dainty than a woman, or more affectionate than a mother? or if you are too religious for such a repast, I have eaten part, leave me the rest." The horror-struck soldiers retired in dismay, the intelligence rapidly spread, it reached the camp of the Romans, who with all their pity for such a case of individual distress, detested a people among which such a crime was committed. Titus declared, that he would never allow the operations of the siege to terminate, until "he had buried the remembrance of that most execrable deed beneath the ruins of the city in which it was committed."

Relate the continued operations of Titus against the temple.

Having obtained possession of the outer court of the temple, by the partial destruction of the galleries and cloisters, Titus now assailed the inner court, containing the temple itself. But all the force of the battering-rams, all attempts to sap the foundations, were frustrated by the amazingly solid masonry of the building; and a vigorous assault by escalade was successfully opposed with signal and desperate valour by the Jews. The temple therefore could not be saved, and the great gates were set on fire; the flames rapidly communicated to the adjoining piazzas or cloisters; the sight of the dreadful conflagration completely paralyzed the Jews; they regarded the progress of the fire with

silent consternation, and made no attempt to rescue their matchless edifice from inevitable ruin. The whole building would certainly have been consumed, had not Titus commanded his men to extinguish the flames, and clear a commodious way through the ruins for the advance of the soldiers. A council was then held to decide upon the fate of this illustrious temple. Some of the officers were for its utter destruction; others were for sparing it on condition of the submission of the Jews, otherwise they recommended its annihilation. Titus however declared, that it would be an act both of impolicy and baseness to ruin a temple of such matchless magnificence and beauty; that if it could be preserved, it would remain for ages one of the fairest ornaments of the empire. The opinion of the prince was embraced by the whole council, and it was resolved that the temple should be saved. But the determinations of man cannot prevail against the will of God; Christ had declared that the edifice which had once witnessed his miracles of mercy, should be swept away from the face of the earth; the design of its erection was accomplished; the divine presence was withdrawn from its walls; and its very foundations were for ever to be eradicated.

How was the temple of Jerusalem destroyed?

It was a remarkable coincidence, that the very next day was the anniversary of the destruction of the temple of Solomon by Nebuchadnezzar the king of Babylon. The Jews had made a sally upon the Roman soldiers stationed in the inner court, and so frantic was their rage, that it required the interposition of Titus himself to drive them back again into the body of the temple. When he had retired to rest himself after the fatigue of the battle, some of the Jews again rushed upon the troops who were employed in completely extinguishing the flames, which were yet burning in the cloisters. The Jews were repulsed and the Romans pursued them to the very gates of the temple. In this moment of bloodshed and confusion, a common soldier, without orders, and as Josephus justly observed, by an inspiration from above, took a flaming torch, clambered upon the shoulders of one of his comrades, and hurled it through a window into one of the

chambers adjoining the sanctuary on the north side of the edifice. The effect was instantaneous, the flames burst out with irresistible fury; the legionaries, instead of quenching, did all in their power to accelerate the progress of the flames; the voice of Titus could not be heard in the midst of the confusion; the Romans with insatiable fury put to the sword the armed and unarmed, the citizens and the soldiers without distinction; the carnage was immense, the flaming edifice was filled with the bodies of the slain, and the Holy of Holies and the altar of God were covered with blood. When Titus found that all his efforts for the preservation of the building were fruitless, and that its destruction was inevitable, he entered the temple with some of his generals; the wonderful magnificence and riches of the sanctuary, filled him with amazement; and as the flames had not yet reached that part of the structure, he again attempted to save so noble an edifice—to form the monument of his victory for the admiration of posterity. But the soldiers were insensible to the voice of command; the rich booty which they found in the external apartments excited the most exaggerated expectations of the inestimable plunder in the sanctuary; one of them pushed a torch within the doors; the whole building became a sheet of fire; Titus was compelled to leave it to its fate; the bright glare of the conflagration lighted up the surrounding hills with its ominous and appalling splendour; the shrieks and groans of the despairing Jews mingled with the shouts and acclamations of the Romans; one part of the building fell in after another, until the whole became a black and smouldering mass of shapeless ruins; the national worship of the Jews ceased; and it was proved that the dispensation which God instituted, which Moses proclaimed, which a long line of prophets advocated, which the adorable Redeemer completed, was no more.

How long was the destruction of the temple from its foundation?

The temple was burnt six hundred and thirty years after its erection, and eleven hundred and thirty after the foundation of the edifice of Solomon.

Was the spoil of Jerusalem valuable?

The booty of the Romans was immense, and the value of the spoil may be estimated from the circumstance, that the price of gold fell one half in Syria.

Did the Jews continue in their delusions to the last?

The delusion of the Jews to the very last, is one of the most remarkable circumstances in the history of the world. While the very temple was in flames, while the Romans were exulting in their victory, a flagitious impostor in the city declared, that now was the time for all the people to ascend to the sacred building, for that God was about miraculously to interpose for the deliverance of his people and the punishment of their enemies. Six thousand individuals listened to his voice, and ascended to the roof of one of the galleries which yet remained standing. Their delusion was the cause of their horrible death, the Romans set fire to the building, and every man, woman, and child, perished in the flames. A number of the priests also who had taken refuge on the summits of some of the remaining walls, being starved into a surrender, were commanded by Titus to be led to instant execution.

How was the subjugation of Jerusalem completed?

The conquest of the Romans was not yet perfect. The upper city still held out. John of Gischala, with some of his troops, had forced his way through the soldiers of Titus when they took possession of the temple, and had joined Simon in Sion. Titus offered to the besieged their lives on condition of instant surrender, but John and Simon demanded a free passage for themselves and their families into the wilderness. Titus was so exasperated by their insolence, that he proclaimed through his army, that the period of pardon was passed, that no Jews should any more be suffered to descend to his camp from the besieged, and that he intended their complete extermination. All those parts of the city which he already occupied he ordered to be abandoned to the spoliation of his soldiers, and then to be burnt; and he prosecuted the siege of what yet remained of Jerusalem with all his

characteristic diligence and energy. The battering-rams began to play upon the upper city on the seventh of September; the Jews were now too dispirited to resist; the expectations of their fanaticism had been completely disappointed; and those whose obstinate valour and perseverance had sustained so many dreadful privations and resisted so many impetuous assaults from one of the most formidable and best disciplined armies the world ever beheld, slunk away into subterranean passages or vainly sought their safety in flight. All the ferocious energy of John and Simon had forsaken them. The walls were abandoned; the three stupendous towers of Hippicos, Phasaël, and Mariamne, whose solidity might have bid defiance to the most powerful engines of the Romans, were forsaken without a struggle: the legionaries took possession of the fortifications; every Jew they could discover was put to the sword; in spite of the proclamation of Titus that those who surrendered should be spared, the carnage still continued; the last remnant of this renowned city was set on fire: and every edifice which it contained, except the strong towers which were reserved for a Roman garrison, was soon reduced to ashes.

What became of the surviving Jews?

The Jews who remained after the slaughter was over, were driven into one of the inclosures of the temple, all who had participated in the crimes of the tyrants were executed, the most comely of the youth were reserved to grace the triumph of the conqueror, those of mature age were either sent into Egypt to labour in perpetual thralldom, or were reserved for the combats of the amphitheatre, and the children and others under seventeen years of age were sold for slaves. The total number of the prisoners amounted to ninety-seven thousand.

What became of John and Simon?

John and Simon were soon added to the number of the prisoners. They had fled to the subterranean chambers, where they hoped to elude pursuit until the Romans had retired, but they were compelled by famine to surrender. John came forth from his luck-

ing-place first, his life was spared, but he was doomed to perpetual imprisonment. Simon eluded for a longer period the just punishment of his crimes. With a number of miners and other artisans of that description, and with provisions sufficient for several days, he descended into a vault with the design of perforating the ground, until he could open his way into the country beyond the posts of the Romans. But their progress was obstructed by an impenetrable rock, and their provisions failed. Simon then arrayed himself in a vest of white, with a purple garment, hoping that by his sudden appearance he might excite the superstitious apprehensions of the guards, and make his escape while they fled from an imaginary spectre. With this view he emerged from the ground, but the guards were insensible to fear, and to Terentius Rufus, whom Titus had left after his departure in command amidst the ruins of Jerusalem, he surrendered himself. Simon was sent to Titus at Cæsarea, he was reserved first to adorn his triumph, and then to suffer death.

What was the number of the slain ?

The total amount of slaughter during the siege and at the capture of Jerusalem, is unparalleled in the history of the world. It has already been stated that the siege commenced at the time of the Passover, when besides its ordinary inhabitants, the city was crowded with people from the neighbouring country, and from distant nations. One million one hundred thousand souls perished in the siege by the sword, by fire, or by famine ; and if to this appalling number be added that of the slain in the whole course of the war, the frightful sum will be one million, three hundred and thirty-seven thousand, four hundred and ninety men.

How did Titus act after all resistance had ceased ?

Immediately after his victory Titus ordered every memorial of the city to be destroyed. The towers of Hippicos, Phasaël, and Mariamne alone were suffered to remain, and some Roman troops were left in them under the command of Terentius Rufus, to prevent the Jews from resorting to the site of the temple. Thus *was inspired prophecy strikingly fulfilled, thus was the*

awful curse pronounced by Moses inflicted, thus were the wicked and unhappy Jews "rooted out of their land in anger, and in wrath, and in great indignation," thus was the crucifixion of the Son of God avenged upon the city which had been the scene of his murder, and thus did the accomplishment of his tremendous denunciation, prove at once the divinity of his mission, and the infatuation of those who imbrued their hands in his blood—"there was great distress in the land, and wrath upon this people. They had fallen by the edge of the sword, they were led away captive into all nations: and Jerusalem has been trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

CHAPTER XIV.

FROM THE DESTRUCTION OF JERUSALEM TO THE
PRESENT DAY.

SECTION I.

CONDITION OF THE JEWS TO THE DEATH OF
ADRIAN.

WHAT schools and authorities sprang up among the Jews after the destruction of Jerusalem?

It has been the boast of the Jews, that the destruction of Jerusalem by no means proved fatal to the existence or influence of their celebrated court, the Sanhedrim; but that after the fall of the city that assembly was removed to Jamnia, and thence to Tiberias, where it continued until the death of Judah the Holy. But it is so utterly improbable that the Romans should have permitted any Jewish court to exercise any jurisdiction, when they had just received such palpable proof of the bigotry and obstinacy of the people, that the supposition must be dismissed as perfectly incredible. That schools, however, were established at Tiberias, Jamnia, and Lydda; that a succession of individuals rose up who restored some degree of order to the institutions and proceedings of the Jews, is indubitable matter of history. Although the whole nation was involved in such confusion, that not only was the whole form of worship changed, there being no more sacrifices, nor altar of incense, nor of burnt-offerings, nor table of shew-bread, but even the sacerdotal families could no longer be accurately ascertained or distinguished, yet two distinct authorities were speedily recognized by the nation; and their power, though of course founded only on public

opinion, was for a considerable period acknowledged by the Jews.

Who was the head of the Jews west of the Euphrates ?

The head of the Jews west of the Euphrates was called Head of the Fathers or *Patriarch* ; the Jews in Judæa, Egypt, Syria, and the provinces of the Roman empire acknowledged him to be their chief. The residence of the patriarch was fixed at Tiberias, and "he was empowered to appoint his subordinate ministers and apostles, to exercise a domestic jurisdiction, and to receive from his despised brethren an annual contribution." The Jews themselves indeed affirm, that the office of patriarch was instituted a hundred years before the destruction of Jerusalem, in the person of Hillel the Babylonian, who was chosen to this high dignity when he visited Jerusalem, on account of his superior wisdom, knowledge, and sanctity ; and they further state that his descendants succeeded him in a regular and unbroken line down to the fifth century, when the office was abolished. But since neither Philo nor Josephus make any mention of a patriarch, and since neither the Asmonean princes, nor Herod the Great, nor his successors, were likely to have allowed the exercise of such a jurisdiction, their statements must be dismissed as pure fabrications. Gamaliel was perhaps the first patriarch, in the reign of the Roman emperor, Nerva. Simon, the son of Gamaliel, extended the influence of the office in the reign of Trajan ; nine other distinguished Jews bore the title and exercised the jurisdiction, until in the year 429 the dignity became finally extinct.

What inferior officers had the Patriarchs, and how was their dignity supported ?

These patriarchs had a number of inferior officers called apostles, to whom they delegated the duty of receiving the contributions of their brethren, and who communicated to their superiors what intelligence they were able to collect in their journies, of the condition of the Jews in the various regions of the Roman empire. To every part of that empire, the Jews had now wandered, their synagogues were found in almost every extensive city, and the apostles of the

Patriarch had to visit in the exercise of their calling, not only Egypt, Lybia, Asia Minor, and Greece, but Rome itself and the most distant provinces of the West. Under the auspicious protection of the patriarch, the school of learning flourished at Tiberias, and if the Jews are to be credited, an immense number of learned men were brought up within its walls, whose celebrated works tended at once to confirm the faith of the wavering, and to elevate the character of their nation.

What chiefs were obeyed by the Jews east of the Euphrates ?

While the Jews of the west acknowledged the patriarch of Tiberias, those east of the Euphrates obeyed chiefs, called *Princes of the Captivity*, whom they believed to be lineally descended from David, and whose extensive influence and temporary splendour will be described in some subsequent pages.

Describe some dreadful seditions of the Jews after the destruction of Jerusalem.

A. D. 115. The awful calamities which had accompanied the destruction of Jerusalem, did not break the spirit nor prevent the seditions of the Jews. In Lybia, in the reign of Trajan, they rose in arms, destroyed two hundred and twenty thousand of the inhabitants of the province, and so completely depopulated it, that Adrian was afterwards compelled to send a colony to re-occupy the desolated country. In

A. D. 116. Mesopotamia, either their own fanaticism, or the oppressions of their governors, excited them to rebel ; and they were so formidable in numbers, and so resolute in despair, that Trajan found himself under the necessity of sending Lucius Quietus, one of the greatest generals in the empire, to reduce them to obedience. In Cyprus, they destroyed two hundred and forty thousand of the inhabitants ; they laid the city of Salamis in ruins ; all the efforts of Adrian, afterwards emperor, were required to subdue them ; and to prevent the recurrence of such scenes of devastation and bloodshed, they were completely expelled from the island, and were forbidden upon pain of death ever to return.

What impostor involved the Jews in unprecedented calamities ?

An impostor arose who pretended to be the Messiah, and who assumed the name of Barchochebas, *son of the star*, in allusion to the prophecy of Balaam, "There shall come a star out of Jacob." The celebrated Akiba, who appears to have obtained the highest reputation and the most extensive influence among the Jews, and concerning whom the Rabbis relate a great many ridiculously incredible stories, espoused the cause, and asserted the claims, of Barchochebas; in every part of the Roman empire, the Jews were in commotion; they fondly imagined that the hour of their deliverance had arrived, that Judæa was to be saved from its oppressors, that Jerusalem was to rise from its ruins, and that under the banners of their sacred leader, they were to effect the subjugation of the world.

What were the proceedings and what was the end of Barchochebas ?

Although it is difficult to ascertain what were the operations of the impostor, and although the legendary narrations of the Jews are too preposterous not to be rejected with contempt, yet by the dim light of Roman history it can be discerned, that Barchochebas soon found himself at the head of an immense number of his countrymen, burning with furious desire to avenge upon the Romans the destruction of their temple and their city; that his operations in the first instance were attended with alarming success; that he made Bither, called by Jerome Beth-horon, the place of rendezvous for his troops and the capital of his new empire; that he caused himself to be anointed king, and coined money with his name, designating himself the Messiah and prince of the Jews; and that his power became so great and his rebellion so formidable, that the emperor was compelled to employ Julius Severus, one of the best of his generals, who had distinguished his valour and abilities in the war of Britain, to crush the impostor and to exterminate his adherents. The efforts of Roman skill, bravery, and perseverance, at length prevailed over the fury of fa-

A. D. 135. naticism and despair; Barchochebas was slain; Bither was taken by storm; a dreadful massacre followed; more than half a million of Jews were destroyed; more than three hundred skulls of children were found upon one stone only; Akiba was flayed with an iron comb; multitudes were sold for slaves at a fair held near a celebrated turpentine tree in Hebron; others were taken to Gaza and Egypt, where numbers perished by famine, or shipwreck, or the sword; Judæa was transformed into a desert; and in a fast held on the eighteenth of the month of Ab, corresponding with part of July and August, the Jews call Adrian a second Nebuchadnezzar, and pray that God would remember the man who destroyed four hundred and eighty synagogues. Adrian then placed a colony of foreigners on the site of Jerusalem, which he called *Ælia Capitolina*, the penalty of death was inflicted upon every Jew who approached even within sight of the new city, the figure of a swine was placed over one of the gates to shock the prejudices and prevent the secret entrance of any of the old inhabitants, and the cup of misery was again drained to the very dregs.

SECTION II.

CONDITION OF THE JEWS TO THE FALL OF THE ROMAN EMPIRE.

WHAT was the Mishna and what is the history of its compilation?

THE close of the same century in which these events took place, was rendered memorable in the history of the Jews by the compilation of the famous Mishna or the code of the Jewish civil law. It was written by Judas or Jehuda the Holy, the third patriarch of the Jews, about the year one hundred and eighty. The belief of the Jews has been already alluded to, that when God gave to Moses the written law contained in the Pentateuch, he also gave him another not written, which was preserved by oral tradition among the

priests of the temple and the doctors of the synagogue. Judas, apprehending that the Jews scattered by so many calamities, and dispersed into so many provinces, might forget these traditions respecting the rites, laws, and customs of their forefathers, determined to commit them to writing, and thus to secure their preservation. This determination he carried into effect, and the *Mischna* was compiled.

What are the contents of the Mischna ?

This extraordinary work is divided into six parts; the first treats of seeds, trees, fruits, tythes, &c. The second, of the proper observance of festivals. The third, of women and matrimonial causes. The fourth, of losses, damages, trade, and law-suits arising from them. The fifth, of sacrifices and consecrated things. The sixth, of expiations, and all things relating to purification. The *Mischna* ever since its compilation, has been regarded with the greatest reverence by the Jews, and their schools have obeyed its dictates as the ultimate authority by which all controversies are to be decided.

What is the Jewish Talmud ?

Although it will be anticipating the order of time, this will be the most proper place to give an account of some other works, whose authority is regarded as decisive by the Jews. The *TALMUD*, is a body of Jewish divinity and morals. There are two works which bear this name. *The Jerusalem Talmud*, which is the more ancient, though the shorter and more obscure of the two, was composed by the Rabbi Johanan, who presided with the highest reputation over the school at Tiberias at the end of the third, and the beginning of the fourth, century of the Christian æra. It contains the *Mischna* just spoken of, the work of Judas the Holy, and the *Gemara*, the work of Johanan. The word *GEMARA* signifies *perfection*; the work consisted of a collection of determinations or comments upon the *Mischna*; and received its designation because it was conceived to be a finishing, a conclusive explanation of the law, to which there can be neither alterations nor additions. *The second Talmud is that of Babylon*, so called because it was compiled in that

city. It consists of the Mischna, and of the Gemara of Rabbi Asa, who lived about a hundred years after Johanan. The Talmud of Babylon, being much more copious and clear than that of Jerusalem, has been greatly preferred by the Jews, though it is filled with explanations and stories, some of them ridiculous, others obscene, others contradictory, and others blasphemous. Such is the extravagant respect paid to these compilations, that it is a common saying, "the Scriptures are water, the Mischna is wine, and the Gemara is Hippocras," i. e. the best and richest wine. Maimonides has abridged the Talmud, and in his work he has thrown out much that is puerile and absurd, and has confined himself to the most important cases and decisions.

Are these works still held in reverence by the Jews?

These works have long formed the object of the serious and devoted investigation of the Jewish Rabbins. The Caraites, indeed, apply themselves to the study of the letter of the law, and reject the traditions with which it has been incumbered; but they are held by the adherents of the Talmud in the greatest detestation, as the worst and most impious of all heretics. The Rabbinists, however, place their reliance upon the opinions contained in the Gemara, and insist upon the sacred obligation of receiving all the doctrines and obeying all the laws they contain. There have also been a number of persons among the Jewish Rabbins, called *Cabbalists*, who believing that every word, letter, or accent, in the law, contains some mysterious signification, apply themselves to the study of this hidden meaning. They also believe that the secrets of the Cabbala were delivered to Moses on Sinai, and have been handed down from father to son without writing and without interruption.

What was the condition of the Jews from the reign of Adrian to the destruction of the Roman empire?

The condition of the Jews from the death of Barchochebas, until the destruction of the colossal fabric of the Roman empire by the barbarians of the North, was very precarious, depending too often upon the arbitrary will of a capricious despot. The severe

edicts of Adrian against them were renewed by Marcus Aurelius ; they were in the most imminent danger when the detestable Heliogabalus swayed the imperial sceptre ; and when Christianity became the established religion of the Roman empire, both Constantine, falsely called the Great, and his successor Constantius, disgraced themselves by enacting severe penal statutes against them. By the council of Elvira in Spain, which is commonly supposed to have been held in the reign of Constantine, the Jews were forbidden to eat with Christians, who were excommunicated if they thus associated with the children of Abraham. The Jews were also forbidden to pronounce their blessing upon the produce of the soil, a ceremony which was foolishly supposed to render abortive the prayers of the Christians. But by some of the emperors, the Jews were cherished and honoured. In the reign of Severus, they enjoyed all the privileges of Roman citizens ; by Alexander Severus, they were so favoured that the ridicule of some of his subjects was excited ; the emperor Philip, who was born in Arabia, extended to them his protection ; and when the emperor Julian, so infamous for his apostacy, came to the throne, it seemed that a new æra of prosperity and glory was about to dawn upon the misery and gloom of their history. Julian not only wrote to their patriarch a letter in which he designated that pontiff of Tiberia brother, he not only permitted the Jews to have the free exercise of their religion, he not only exempted them from the heavy taxes which had been imposed by their predecessors, but he commenced an undertaking which must have strangely agitated them with anxiety and hope, and that undertaking was the rebuilding of the temple of Jerusalem. A. D. 363.

Animated with a malignant hatred against the Christians, Julian determined to prove, by restoring the temple and the city of Jerusalem, that the predictions of Jesus of Nazareth were the affirmations of an impostor, and that the sentence of abolition pronounced against the Mosaic law had been frustrated by a human power. The motive of Julian, therefore, in this undertaking, was to furnish an irrefragable argument against the faith of prophecy and the truth of revelation. To his friend and counsellor Alypius, the

emperor intrusted the commission of restoring in its pristine beauty the temple of Solomon, and the governor of Palestine was required to furnish the necessary assistance.

No sooner was the design of Julian announced, than the most extraordinary commotion was excited among the Jews; from all the provinces of the empire they repaired to the holy city; they imagined that the prophecies of their final restoration were about to be fulfilled; and they insulted the Christian inhabitants of Jerusalem, by prematurely exulting in the complete falsification of the claims of their Messiah. "In this propitious moment, the men forgot their avarice, and the women their delicacy; spades and pickaxes of silver were provided by the vanity of the rich; and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions, every hand claimed a share in the pious labour, and the commands of a great monarch were executed by the enthusiasm of a whole people."

Describe the disappointment of the design of Julian.

Julian, however, soon found that it was in vain to contend with God; his design was frustrated by a preternatural interposition; and the Christian faith, instead of being destroyed, received an additional and extraordinary confirmation. According to what even the infidel Gibbon has denominated "the unexceptionable testimony" of Ammianus Marcellinus, "whilst Alypius, assisted by the governor of the province, urged with vigour and diligence the execution of the work, horrible balls of fire, breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element, continuing in this manner obstinately and resolutely bent as it were to drive them to a distance, the undertaking was abandoned." Had Julian succeeded in this vain and wicked attempt, he would not only have invalidated the truth of the claims of Jesus of Nazareth to the character of a prophet, but by showing that the predictions of the Old Testament, respecting the final captivity and dispersion of the Jews, were falsified by the rebuilding of Jerusalem,

he would have fully exposed to derision the whole revelation of God. On this account the miraculous interposition of the power of Omnipotence to defeat his malignant intention, was *appropriate* to the nature of the case—it proved that no mortal ingenuity, nor policy, nor energy, can prevail against the declared intentions of God—that Christ was a true prophet, and therefore a teacher sent from heaven—and that the Jews were doomed to experience the full infliction of the awful judgments denounced upon their crimes, until the auspicious period of their reformation and repentance shall arrive.

The reader will perceive that the event which prevented the execution of the design of Julian has been regarded as *miraculous*. It cannot be accounted for upon any other principle, and it has been considered as such even by some inveterate enemies of Christianity. To suppose that the workmen of Alypius were scorched and dispersed by a volcanic eruption, is most unreasonable, because no such eruption from the hill of the temple has been recorded in history from the earliest period to the present hour, and no traces of such a commotion are discoverable. And the statement which has recently been made and defended with some plausibility—that the phenomenon was caused by the explosion of inflammable gas, contained in the vast caverns known to have existed beneath the temple, is still more unreasonable; for it is well known that air confined in such subterraneous excavations, is far more calculated to *extinguish* all combustion, than to produce any igneous explosion whatever.

Give some account of the hatred of the celebrated Ambrose against the Jews.

Until the reign of Maximus, few important events occurred in the history of the Jews. When that personage usurped the imperial throne, he ordered a synagogue which had been burnt at Rome, to be rebuilt at the public expense. When the emperor was soon afterwards defeated and beheaded at Aqueleia, Ambrose the bishop of Milan, considered his unfortunate end as a just punishment for the favour he had shown to the posterity of the murderers of the Redeemer.

The disgraceful and bigoted hatred of Ambrose against the Jews, admits of no extenuation ; he did A. D. 395. not hesitate to transmit a letter to the emperor Theodosius the Great, in which he vented all his fury against the objects of his indignation. That mild and equitable prince, however, in the last year of his life, published a new edict against the untimely zeal of some Christians, who "under pretence of religion, plundered and demolished the synagogues contrary to the laws," which allowed the Jews liberty of conscience, and provided for the punishment of such offenders in future."

How was the insolence of the Jews repressed by Theodosius II. ?

The Jews presumed so much on the favour which was thus shown them, that Theodosius the Second was compelled to repress their insolence by the suppression of the festival of Purim held in commemoration of the punishment of Haman. It is even stated that in Syria, at the city of Inmestar, they fastened a young Christian to a cross in derision of the crucifixion of Christ, and scourged him to death ; the Christians rose in arms ; the emperor was informed of the murder ; and its guilty perpetrators were punished.

What seditions took place at this period in Alexandria ?

Alexandria also again became a scene of tumult and bloodshed ; while Orestes the prefect favoured the Jews, the celebrated Cyril the prelate of the city, was actuated by the most ardent zeal for their destruction ; the party of Cyril prevailed ; Hypatia, a lady of great learning and virtue, suspected A. D. 415. of favouring the party of Orestes, was torn in pieces by the adherents of the bishop, whose violent, unchristian, and cruel behaviour, excited general indignation and disgust. About the same time a number of conversions are said to have taken place among the Jews in the islands of Minorca and Crete, and some reliance may be placed upon the statements of the historians who have recorded the events.

What was the splendour of the Princes of the Captivity, and what was the condition of the Jews in the East?

During this period, the *Princes of the Captivity* obtained a degree of splendour and authority, unrivalled among the Jews since the destruction of Jerusalem. The tribute which was paid to the prince by the Jews under his controul, must have been very great from the almost regal magnificence of his court, and proves that many of his people must have been possessed of no inconsiderable opulence. And although violent persecutions were occasionally raised against the Jews by the Persian monarchs, in one of which the Prince of the Captivity for the time being, and the president of his council, were ignominiously hanged upon a bridge, yet there is reason to believe, that A. D. 522. their aggregate numbers greatly increased, and that they found their way into the remotest countries of the East, to India, to Tartary, and even to China. At the same time, in every place they retained their distinctive opinions, peculiarities, and manners; their attachment to the ritual of the law was undiminished; they cherished the expectation of the advent of the Messiah; and whether on the shores of the Pacific or Atlantic Oceans, whether among the Magi and remote idolaters of the East, or among the Christian nations and barbarous hordes of the West, their principles and their prejudices were professed with inflexible pertinacity, the festivals of their religion were celebrated with the same order, and they remained every where monuments of the righteous vengeance, and yet of the preserving providence, of their God.

SECTION III.

THE JEWS IN ASIA, SPAIN, AND FRANCE.

WHAT treatment did the Jews receive from Mohammed ?

WHEN the false prophet Mohammed had commenced the subjugation of the East and the propagation of the principles of the Koran at the point of the sword, the Jews soon felt the full force of his hatred, and were called to endure the most barbarous inflictions of his cruelty. He denounced them as betrayers and murderers of the prophets, and a people justly cursed by God for their violation of his sabbaths and laws. Upwards of a century before the birth of Christ, the Jews were numerous in Arabia, they founded a kingdom in Yemen, and even when A. D. 521. their power was comparatively broken, they maintained their independence in separate and formidable tribes. But the success of Mohammed involved if not their extermination, the vast diminution of their numbers ; and had his successors in the Caliphate imitated his example, the horrors of the age of Titus and of Adrian would have been revived.

What was the state of the Jews under the Caliphs ?

The Caliphs extended their protection to the Jews, the Prince of the Captivity was recognized as the vassal of the sovereigns of Bagdad, their schools abundantly flourished, and official duties both of dignity and responsibility were sometimes committed to their care. But the scene was soon reversed. The real or imaginary riches of the Jews, excited the cupidity of the Oriental sovereigns ; Hezekias, the last of the Princes of the Captivity was, in the eleventh century, put to an ignominious death ; the Babylonian schools were closed, and every despot regarded the unhappy Jews as the legitimate victims of cruelty or avarice.

Did the Jews afterwards flourish in the East ?

In most of the cities of the East, they carried on a considerable trade ; although in Jerusalem and Judæa, but a very few of their number were permitted to drag on a miserable existence, in Mohammedan Egypt, they were both wealthy and numerous ; the king of Chozar, a Tartarian region, is said to have been converted to their faith, and to have established their religion ; and amidst all the tremendous revolutions which have continually agitated Mohammedan empires, and have so often changed the geography of the world, the Jews have been so remarkably preserved, undiminished in their numbers, that it is impossible not to acknowledge the special providence of God.

What has been the history of the Jews among the Orientals to the present day ?

When they were proscribed in almost every country in Europe, they were permitted to find an asylum in the Ottoman dominions ; the Jew was treated with greater complacency than the Greek, and was permitted in comparative security to carry on his operations of usury or commerce. In other Mohammedan countries, however, the Jews have sustained the severest persecutions. In Persia, in the reign of Abbas the Second, it was determined that the ^{A. D. 1666.} whole Jewish nation should be destroyed, the massacre began at Ispahan and extended through all the provinces of the kingdom, and in three years every Jew had either fled from the country, or embraced Islamism, or was slain. They seem soon to have recovered from this dreadful blow, and they are now found in every trading city from the Persian Gulph to Georgia, from the Indies to the Mediterranean Sea.

What is the general character of the history of the Jews in Europe ?

The history of the Jews in Europe is replete with "mourning, lamentation, and woe."

Recite the history of the Jews in Spain.

In SPAIN, as early as the seventh century, the most cruel and abominable laws, especially in the twelfth

council of Toledo, were enacted against the Jews. But when the Moors hurled the Gothic kings from the Spanish throne, the Jews were permitted to participate in the riches and glory of the conquerors; they were allowed to assume the official dignities of the state; they translated the Talmud into the Arabic language for the convenience of their schools; and their unfettered commerce enabled them to increase their importance and opulence. The imprudence of a Jew in the Moorish capital of Grenada, who attempted to gain proselytes from the mosque to the synagogue, aroused the vindictive rage of the Mohammedans; the Christian monarchs of Spain soon followed the sanguinary example, and the whole kingdom was deluged with blood. By the persuasions and bigotry of the clergy, and by the avaricious cupidity of the princes, incessant persecutions were excited; and the Jews were maimed, tortured, and butchered as though they were completely alienated from the common rights of humanity. When Ferdinand and Isabella united the provinces of Spain in one great monarchy, the Jews were abandoned to the accursed, horrible, and infernal tribunal of the inquisition; they were taken by thousands to the dungeon, and by hundreds to the stake; their miseries were multiplied beyond all precedent and all description; at length they A. D. 1492. were commanded either to embrace the Catholic faith or to leave the kingdom in four months; they chose, with magnanimity most admirable and extraordinary, to endure any sufferings rather than abandon the religion of their fathers; their property, their homes, their synagogues, eight hundred thousand Jews sacrificed to their principles; the most infamous barbarities were perpetrated upon the unhappy multitude, and the calamity may be compared with the capture of Bithur or the destruction of Jerusalem. The abominable and cruel bigotry which has ever since prevailed in Spain, has rendered it impossible for the Jews to increase in any considerable numbers, or publicly to make a profession of their faith.

Recite the history of the Jews in France.

Regulations appear to have been made respecting the Jews in FRANCE from the reign of Clovis the

founder of the monarchy. Childebert forbade them to appear in the streets of Paris from A. D. 540. Thursday in the holy week until Easter Sunday, and the same law was enacted in the same year by the council of Orleans. The early sovereigns of France, particularly Chilperic and Dagobert, endeavoured to ingratiate themselves with the clergy and the people by the persecution of the Jews, although they were protected and even favoured by some of the kings of the race of Charlemagne. Thus the physician and confidant of Louis the Debonnaire was a Jew, and the easiest way to gain the royal favour was to apply through his medium. But the Jews were soon involved in the most dreadful calamities. In the reign of Philip Augustus, all their immovable goods were confiscated, their movables were ordered to be sold, and they were commanded to quit the kingdom. But twenty years afterwards, so useful and necessary had they made themselves to their oppressors, that they were suffered to return, and some new laws were made to regulate their usurious and commercial transactions. In the reign of Louis IX. commonly called St. Louis, their miseries again became intolerable; one third of all debts due to them was annulled; in Paris and in other cities of the kingdom, the populace rose upon them and many were slain; they were intirely banished from Brittany; as many of their sacred books as could be burnt were committed to the flames, and a brand of degradation was affixed to their dress. In the reign of Philip the Fourth, they were again expelled the kingdom, while the greatest part of their possessions was ruthlessly seized by their oppressors. When Louis the Tenth succeeded to the throne, they were permitted to purchase their return for twelve years; but they were soon afterwards exposed to the murderous brutalities of gangs of peasants, who under the name of shepherds, massacred them from one end of the kingdom to another. At one place, Chinon, a hundred and sixty were burnt alive at the same time. A third time they were expelled, and a third time they were permitted to return, to be exposed to the most cruel and tyrannical exactions. After, however, a long series of dreary and miserable years, and after thousands of Jews had been destroy-

ed, the violence of persecution abated, and they were permitted to live without the incessant apprehension of robbery and death. In the eightieth year of the last century, so different were their circumstances, that they presented to Louis XVI. a petition for the remission of the capitation tax, for the removal of ruinous restrictions upon their commerce, and for the prohibition of the interference of the clergy in seducing their children from the faith of their fathers at an early age. Liberal attention was given to their petition. When the revolution in France had commenced, the Jews petitioned for the recognition of their right to citizenship, and their prayer was granted. When Napoleon had assumed the imperial sceptre, and was trampling upon the most formidable powers and distributing the most ancient kingdoms in Europe, for A. D. 1805. some purposes unknown, but no doubt connected with the political aggrandizement of France, he summoned at Paris a grand Sanhedrim of the Jews. The questions proposed to them related to various moral, civil, and political subjects; the Jews throughout the French empire were found to amount to eighty thousand persons, and were regularly organized by imperial law.

SECTION IV.

THE JEWS IN ENGLAND.

RECITE the history of the Jews in England.

IN ENGLAND, Jews appear to have resided at a very early period after the commencement of the Saxon monarchy. William Rufus, the second Norman sovereign, openly protected and encouraged them. In the reign of Richard the First, a popular commotion was excited against them in London, and a fearful tragedy took place at York. The people rose A. D. 1189. upon the Jews who retired within the castle to secure their persons and effects from the apprehended violence. The castle was regularly besieged, and the unhappy Jews, found after an obstinate resistance,

that they must soon fall into the hands of their enemies. In this emergency, they determined to die by each other's hands; they set the castle on fire; they killed their wives and children, and then destroyed each other. Upwards of a thousand human beings, in this horrible manner were slain. When Richard returned from his crusade and captivity, he declared the Jews to be the property of the crown, and made some regulations concerning them, whose principal object seems to have been the increase of his own revenue. In the beginning of his reign, the base, bloody, and hypocritical John, pretended to be the friend and protector of the Jews, that he might get as many of them as possible into his power; but he soon threw off the mask, the Jews throughout the kingdom were imprisoned, the most barbarous methods were adopted to extort the confession of their treasures, and sixty thousand marks were procured by the detestable transaction. They were now continually harassed by the most vexatious exactions, fines after fines on various pretexts were imposed upon them, and in the reign of Henry the Third they were sold to Richard earl of Cornwall for five thousand marks—the most extraordinary sale in the history of the world. They became exasperated by their injuries; and there is no reason to disbelieve the story of their crucifying a child at Lincoln, to throw contempt upon the death of the Son of God. When the bargain with the earl of Cornwall became void, the Jews were again sold to prince Edward, afterwards Edward the First, and by him they were transferred to some merchants of Dauphiny in France. Henry the Third passed an act shortly before his death, disqualifying the Jews from possessing any landed property; he commanded all the arrears of the fines he had imposed, to be fully paid; and the unhappy Jews who did not comply with his oppressive mandate, were consigned to prison. Upon the accession of Edward the First, an attempt was made to restrain their extensive usurious transactions; and an act was passed, which prohibited all usury, which imposed a capitation tax of three-pence upon every Jewish male and female, but which at the same time encouraged them to devote themselves to honest mercantile and agricultural occupations. But

numbers of them endeavoured to increase their wealth by illegal practices; in one year two hundred and eighty of them were executed in London alone for adulterating and clipping the coin; at length a royal decree was passed expelling them for ever from the kingdom; between fifteen and sixteen thousand Jews were expatriated; all their property was seized by the king; their books were given to the monks; and in the execution of the edict, the popular A. D. 1290. detestation was displayed by various acts of inhuman and wanton cruelty. The unjust and impolitic statute of Edward, continued in full force for almost four centuries.

Continue the history of the Jews in England.

When Oliver Cromwell was Protector of England, Manasseh-Ben Israel, a learned and respectable Jewish physician, presented a petition for the re-admission of the Jews into this nation, and subsequently transmitted an address to the Commonwealth. From the journals of the House of Commons, it is evident that they had returned to this country prior to the Restoration, and the year 1656 may be dated as the period of their recall. Cromwell's behaviour seems to have excited their gratitude; for that extraordinary man they had the highest estimation; and regarding him as a powerful prince favouring them by all the means in his power, if they could have made out for him a Jewish descent, it is stated upon good authority, that they would have declared him to be their Messiah.

A. D. 1662. Almost immediately after the Restoration, they had a synagogue in London; and from the testimony of an eye-witness of their appearance in their public assemblies, they must already have been possessed of considerable wealth.

What has been the condition of the Jews in England since they have been permitted to return?

Although, when the Jews were suffered to return to the kingdom, they were no longer oppressed by direct inflictions of legislative cruelty, they had yet to encounter the grossest prejudices and the most illiberal jealousy. The principal merchants in London, in 1685, petitioned James II. to insist on the Alien Duty

of Customs being exacted from the Jews, notwithstanding their having obtained letters of denization. But though the Hamburgh Company, the Eastland Company, and the merchants of the west and north of England, united in the application, the king refused to grant the petition. When, however, in 1690 the merchants renewed their petition to William III., an order was issued, the effect of which was to render the Jews liable to the Alien Duty.

The next measure of the British government relative to the Jews, was brought forwards in the first year of the reign of queen Anne, when the attention of both houses of parliament, being called to the severity of Jewish parents towards such of their children as were desirous of embracing the Christian religion, which constituted a great hindrance to their conversion, it was enacted, That "if the child of any Jewish parent is converted to the Christian religion, or is desirous of embracing it, upon application to the Lord Chancellor, he may compel any such parent to give his child a sufficient maintenance according to his circumstances."

After George the First came to the throne, the Lord Mayor and Aldermen of London presented a petition, praying that no Jew might be allowed to carry on the occupation of a broker. So far, however, from any law being founded on the allegations of the petition, in the tenth year of the same monarch's reign, when it was expected that the Jews as well as other British subjects should take the oath of abjuration, the following clause was introduced in their favour, "Whenever any of His Majesty's subjects, professing the Jewish religion, shall present himself to take the oath of abjuration, the words 'upon the true faith of a Christian' shall be omitted out of the said oath." This provision is memorable, as the first legislative recognition of the Jews born in England, as the subjects of His Britannic Majesty. In the thirteenth year of the following reign, a further act was passed, enacting, that "every Jew who had resided seven years in any of His Majesty's colonies in America, should, upon taking the oath of abjuration, be entitled to all the privileges of a natural born subject of Great Britain."

State an event which occurred relative to the Jews in the reign of George the Second.

A. D. 1753. Very soon afterwards, a most extraordinary event occurred, which proved how inveterate and universal was the animosity, which even at that late period, prevailed throughout the country against the Jews. An act was then passed for permitting persons professing the Jewish religion to be naturalized by parliament. This act allowed the Jews, without taking the sacrament, to be naturalized upon application to parliament; but that they must have resided three years in England or Ireland, and should be incapable, notwithstanding their naturalization, of purchasing or inheriting any advowson or right of patronage in the church. No sooner was this act passed and promulgated, than a ferment pervaded the whole population of the country; all the prejudices of antiquity were again aroused against the Jews; the voice of public opinion was so loudly expressed, that government was compelled to give way; and the obnoxious act was repealed, while the reason of the proceeding was declared in the preamble—"that occasion had been taken from the said act, to raise discontents, and to disquiet the minds of many of His Majesty's subjects." But at the same time, the Jews, together with the Quakers, were specially excepted from the operation of the marriage act, which passed about the same time.

By what statutes are the Jews in England oppressed?

While, it will be seen from the preceding statement, that with one exception (the act of queen Anne respecting parental controul) the Jews labour under no statutes preventing their full and equal participation in the reciprocal rights and privileges belonging to the subjects of the British crown; while they can acquire, inherit, and convey, every description of real and personal property; yet they are oppressed by some remnants of the disqualifying statutes of past ages. In London, since the freedom of the city is withheld from them, they are rendered unable to keep open shop in the city, for the retail sale of goods, and they are

subject to the restriction of acts, which exclude them from official and municipal situations.

What efforts have lately been made to improve the condition of the Jews ?

The attempt which has been made in 1830 to remove these disqualifications, and to allow the Jews to bring the whole operation of their industry and talents to bear upon the general good of the empire, has been defeated ; although it is not unlikely, that when the question is agitated again, the conclusion of parliament may be very different. The benevolent attention of the British public, has been long directed to the moral condition and improvement of the Jews. To reclaim them from their delusions, to bring them back again to the church of God, to impress upon them by arguments derived from inspired prophecy, from the predictions of the Redeemer, and from the wonderful circumstances which have distinguished their preservation to the present hour in all the nations of the habitable globe, a society was organized some years ago for their conversion ; liberal contributions have been made ; a most efficient apparatus of exertion has been employed ; schools have been established for their children ; discourses have been addressed to their understandings ; tracts and other publications have been distributed ; the remotest foreign countries have been visited ; the servants of the institution have attempted, within the walls of Jerusalem itself, to enforce the claims of Jesus of Nazareth ; and occasionally powerful impressions have been made ; a few Jews have been brought to the Christian faith ; and some of them have testified their sincerity amidst the agonies of death. A second association, called the Philo-Judæan Society, was formed in 1826, with the declared object of promoting their welfare by all possible means, of employing readers for their adults, of establishing day and Sabbath schools for their children, of relieving the sick and aged at their own habitations, of supplying the wants of the distressed, of procuring the removal of their civil disabilities, of promoting their national welfare, and of forwarding these objects in other countries according to opportunity. The most outrageous scepticism cannot deny that highly anima-

ting, and in some cases extraordinary, effects have been produced by these societies, especially by the first; converted Jews, sent from England, have again proclaimed to the degraded and miserable population of Judæa, the tidings of salvation; the strong-holds of the infatuated superstition of the posterity of Abraham have been penetrated, and the light of eternal Truth has been placed in all its effulgence before their eyes; and though the result has not perhaps corresponded with the effort, in the estimation of some sanguine expectants of a rapid moral revolution, the first-fruits have certainly been gathered of that glorious harvest, when Jews as well as Gentiles shall be gathered into the great garner of God.

SECTION V.

THE JEWS IN THE REMAINING COUNTRIES OF EUROPE.

GIVE the history of the Jews in Germany.

ALTHOUGH the Jews in GERMANY were, in the early ages of the empire, considered as under the peculiar jurisdiction of the emperor, although they were secured in the freedom of their worship and exempt from military service, yet they soon began to experience the evils produced by the disorders incident to the feudal system, and to the ignorant bigotry of the times. When Peter the Hermit led through Germany his hordes of fanatic crusaders, the most detestable enormities, the most horrible cruelties were perpetrated upon the miserable Jews. In Treves, in Metz, in Cologne, in Mentz, in Worms, in Spire, from A. D. 1097. the Rhine to the borders of Hungary, the Jews had to endure all the horrors of pillage, violation, torture, and massacre; and many of them fled from the storm into the wilds of Silesia and Poland. Fifty years afterwards, a fanatic monarch again aroused the fury of the people; the cry of *Hep*, a word composed of the initial letters of the three words, *Hierosolyma est perditā*, Jerusalem is destroyed, was

the watchword of the multitude ; shocking barbarities were again perpetrated upon the Jews ; and it was the effectual interposition of St. Bernard alone, which saved them, in that part of Europe, from utter extermination. But their repose was of short duration. The miserable enthusiasts called Flagellants, who passed in procession through Germany, scourging themselves wherever they went for the sins of the world, plundered and murdered the Jews in the great cities through which they passed ; the hatred of the populace coincided with the outrages of the fanatics ; and the Jews, proscribed and persecuted, were scattered through all the provinces of the empire in search of an asylum. The Reformation was most advantageous to the Jews ; for though Luther detested them on account of the method of conducting money transactions, and declaimed against them with characteristic violence, yet in the contest between Protestants and Catholics the Jews were forgotten ; and the subsequent diffusion of knowledge, and the prevalence of enlightened views upon religious subjects, secured them from the recurrence of the miseries which had been inflicted by Papal ignorance, intolerance, and rage. It was reserved, however, for a German sovereign, celebrated for his military abilities, and who aspired to the character of a philosopher, but whose despicable scepticism was beneath contempt, to revive the persecutions of the dark ages by his absurd and barbarous legislation relative to the Jews. Frederic the Great of Prussia, limited their number in his dominions, prohibited foreign Jews from settling in his territories, imposed upon them the most enormous burdens, excluded them from all civil functions and from respectable professions and lucrative branches of trade.

Continue the history of the Jews in Germany.

Very different was the conduct of the emperor Joseph II. He had no sooner ascended the throne, than he directed his attention to the amelioration of the condition of the Jews ; the schools and the universities were thrown open to them ; they were enabled to take degrees in philosophy, medicine,

and law ; every lucrative branch of trade, they were permitted to carry on with all the facilities possessed by Christians ; and wise and efficient measures were taken to secure the education of their youth. The present emperor, to prevent the Rabbins from exercising an improper controul over the minds of the common Jews, has issued an edict ordaining that the Rabbins, before they are allowed to exercise any religious function, are to undergo an examination relative to their acquaintance with the principles of their religion and their progress in the philosophical sciences ; and he has ordered that the appointments allotted to them shall be in proportion to their acquired and natural talents. Their prayer books are translated into the vernacular language of the country ; the discourses addressed to the people are to be in the same tongue ; and the Israelite youth are to participate in the common benefits of education.

What has been the condition of the Jews in Poland?

The Jews in POLAND have long existed in greater numbers than in any other country ; and it is computed that, at the present day, nearly three millions of them are scattered through the provinces which formerly composed that now dismembered kingdom. From the fourteenth century, they have formed the principal part of the population of many of the towns. They have in their hands, the greatest part of the retail or intermediate trade of the country, and some of them have attained considerable wealth. But the Jews in Poland, have been chiefly remarkable for the tenacity with which they have adhered to the prejudices and superstitions of their race. The Talmud with all its monstrous tales, has retained implicit credit ; the authority of the Rabbins has been almost despotic over the minds of the people ; and the whole system of education has been rendered subservient to the purposes of the elders and the degradation of the people.

Who are the Chassidim in Poland ?

A modern writer has described a very extraordinary sect, the *Chassidim*, who are now very numerous in

the Polish provinces, and have rapidly increased. The history and principles of this extraordinary body, form a strange exhibition of the propensity which this unhappy people have displayed in every age from the destruction of Jerusalem, to give way to the most palpable delusions, and to follow in the train of the most impudent impostors. A Rabbin in Podolia, about a hundred years ago, pretended, that long before, a Jew had discovered an important work in Egypt, containing such inestimable information, as A. D. 1575. to conduct to an accurate acquaintance with the will and character of God. Maintaining that he was favoured with direct intercourse with heaven, and that he had the power of performing the most stupendous miracles, he was regarded almost with adoration by his numerous followers. These men pretend to an extraordinary degree of sanctity, although they are by no means averse from sensual indulgences, and are in fact permitted by the code of morals communicated by the founder of their sect, to gratify their passions without much restraint. An estimable and creditable modern writer, Niemcewicz, declares that in his country, Poland, there are generally some chiefs of this sect, to whom Jews and Jewesses make pilgrimages. They believe that when one of their Rabbins becomes a Cabbalist, he becomes a kind of deity ; that he understands the language of animals, trees, and flowers ; that he can avert the inflictions of the demons ; can determine in war who shall conquer and who shall be subdued and can dethrone such monarchs as are unfavourable to the Jews ; in short that every thing yields to his prophetic power. The chief principle of the sect is, that each one who belongs to it, is so enveloped in sanctity, that it is impossible he should ever lose his station by any transgression, or by any criminal action whatever. Their practices are abominable, and their wretched devotees seem to be sunk to the lowest stage of depravity and crime.

To what employments are the Polish Jews addicted ?

Since the Jews in Poland are incapacitated from becoming the possessors of landed property, they refuse to follow agricultural pursuits ; and though the emperor of Russia issued an edict, commanding them

within a limited time to become the cultivators of the soil, yet such is their aversion to rural occupations, that none of them obeyed the arbitrary decree.

What is the condition of the Jews in the dominions of the Czar ?

Although considerable attention has professedly been paid to the improvement and education of the Polish Jews, since they have been transferred to the authority of the Czar, they are now exposed to exactions sufficiently cruel and oppressive, to amount to the renewal of persecution. The Russian A. D. 1827. emperor ordered, that all the Jews in his empire should be rendered liable to military service. In his *ukase* upon this subject, he alleges as his motive for this proceeding, "We are convinced that the improvement and the knowledge which the Jews will acquire by their military service, will on their return home, after their legal time is expired, be communicated to their families, and greatly tend to accelerate the progress of their civil establishment and domestic life." But it cannot be supposed that the great autocrat of the North is very solicitous for the amelioration and improvement of this unhappy portion of his subjects ; so far from this, he is their tyrant and oppressor ; he has issued another barbarous, inconsistent, and impolitic *ukase*, which takes away from the Jews the privilege, to them so essential, of trading in the interior of the empire. This decree prohibits them from offering for sale any articles in the shops or in the streets, and from employing foremen, apprentices, and labourers, whether Christians or otherwise in any department whatever—that is to say, it is a decree to reduce them to the most abject misery and destitution. But when has Muscovite policy been otherwise than barbarous ? and when has it bestowed a single consideration upon the happiness of mankind, when the aggrandizement of territorial and military power has intervened ?

What is the condition of the Jews in Turkey ?

In the vast provinces of the TURKISH EMPIRE, the Jews have enjoyed comparative rest from persecution ; and it is probable that between one and two millions

are now to be found in the dominions of the Ottoman Sultan. In Salonichi, they established their schools without molestation ; they were enriched by the lucrative traffic of the Levant, and by those usurious transactions to which in all ages and in all countries they have been addicted ; in Constantinople, where their numbers now amount to forty thousand, their fanatical abhorrence of the Christians has been permitted to be displayed by deeds of treachery and blood ; and though often oppressed by their haughty and insolent Mohammedan lords, they have usually enjoyed the protection, and have sometimes participated in the favour, of the court.

Give the history of a pretended Messiah in Turkey ?

Almost two centuries ago the Turkish empire was the scene of some very extraordinary proceedings among the Jews. The son of an obscure Jew ^{Born} in the city of Smyrna, who had obtained pre- A. D. 1625. eminence among his companions by his progress in the Cabbala, by the rigour of his attentions to the Rabbinical fasts and ceremonies, and by the exquisite proportions and admirable beauty of his form, declared that he was the appointed Messiah ; uttered the incommunicable name of God to substantiate his pretensions ; in spite of the opposition and denunciations of the Rabbins, induced multitudes of his brethren to accede to his claims ; and soon disseminated his fame through Europe and the world. His pretended miracles were repeated in proof of his divine mission ; the richest presents were poured into his treasury ; from the distant provinces of Persia to the shores of the Atlantic Ocean, the Jews were in commotion ; and they almost unanimously declared that at length their deliverer had appeared. Although the account which is given of Sabbathai Sevi, is evidently interlarded with fabulous narrations, yet there is no reason to doubt that such was his fanaticism, or his presumption, or his folly, that he repaired to Constantinople to present himself before the Sultan ; that the monarch commanded him, either to put his Messiahship to the test by allowing three poisoned arrows to be shot at him, his invulnerability being the test of the divinity of his mission, or to embrace Islamism without delay ; that

the wretched pretender, to escape from inevitable death, became a Mahomedan; and that he received not only a pardon, but tokens of honour, from the Sultan. But the delusion was not yet terminated. Sabbathai, from the traditions of the elders, and from the prophecies of the Old Testament, extracted passages which declared that Messiah was for a time to dwell among the unbelievers; many of his adherents credited his testimony and followed his example; but his career was soon terminated; he was thrown into prison by the Sultan, and died in his dungeon of a mortal disease. The death of Sabbathai did not involve the extinction of his party; it was announced that, like Enoch, he was translated to heaven; and his followers still exist as a distinct and discernible sect.

What has lately occurred among the Constantinopolitan Jews?

Among the Jews of Constantinople, considerable excitement for the last few years, has prevailed, in consequence of the profession which some of their number have made of their conversion to the Christian faith. A great number of copies of the Old and New Testaments in Hebrew having been purchased by the Jews in that city, the Rabbins have taken the alarm, and they have attempted to arrest the circulation of the Scriptures, and to terminate the discussions upon Christianity, not only by the exertion of all their private influence, but by endeavouring to bribe the Turkish officers to secure the death of those who have renounced the delusions of their ancestors, and avowed their conviction that the Messiah has already appeared, and that Jesus of Nazareth was the Son of God. Hitherto their efforts have been unsuccessful; the impression continues to extend; the number of converts increases; and, in the heart of a Mahomedan empire, the doctrine of the cross is triumphant over the superstition and obstinacy of Jewish infatuation.

Are there any Jews now existing in China and India?

It has been fully ascertained that there are a considerable number of Jews in CHINA, although few

particulars are known of their actual condition. With respect to the Jews in INDIA, however, the case is different. About a mile from the city of Cochin, on the coast of Malabar, there is a place called Mattachery and Jewstown, almost wholly inhabited by the Jews, who have two respectable synagogues. They are divided into two classes, the White and the Black. The White Jews reside at the place just mentioned, but the Black Jews are scattered through the towns in the interior of the province. The former give the following history of themselves. After the second temple was destroyed, a numerous body of men and women, priests and Levites, emigrated to India, and the king of Malabar gave them for their residence a place called Cranganor. This they state to have occurred about A. D. 490. Their internal quarrels brought upon them the resentment of an Indian king, who killed many, carried others into captivity, and reduced them to the lowest stage of depression. The White Jews are most probably the descendants of the true children of Abraham; the Black are, perhaps, the posterity of native slaves. The benevolence of British and American Christians has been directed to the deplorable moral and temporal condition of these outcasts of Israel; schools have been established at Cochin; and in the neighbourhood of Bombay, a short time since, the American Missionaries had under their care thirty-five educational establishments, in which between one and two thousand children were receiving instruction.

SECTION VI.

GENERAL STATE OF THE JEWS.

WHAT new spirit has lately appeared among the Jews?

Among the modern Jews the spirit of inquiry, and a desire for extensive and efficient improvement, have begun to prevail to an unprecedented degree. In different parts of the world, some of the most respectable

of their nation have earnestly intreated their brethren to attend to the necessity of a radical reformation in their habits, their morals, and their religious worship. And the motives which they allege for their addresses, are their own improvement, and the counteraction of the efforts which have been made for their conversion to the Christian faith. M. Berr has published a discourse, which he delivered in 1828, at a public meeting of the Jewish schools at Nantz, in which he anxiously inculcates the public reading and explanation of the word of God, the exercises of devotion, and exhortations upon matters of faith and practice—their synagogues; he said, being the only places of religious worship in which there is not a pulpit devoted to these pious purposes. It is, however, to be regretted, that among some of these Jewish reformers, there is easily to be discerned a deplorable spirit of scepticism, and they seem to consider their own religion as a step to the establishment of a deistical system of universal morals, with little regard to any of the peculiarities of the divine Revelation of the Old Testament.

Give some account of Moses Mendelsohn ?

Moses Mendelsohn was born at Dessau in 1729, though he afterwards resided principally at Berlin. His perusal of the Hebrew work of Maimonides, intitled the Wanderer's Guide, excited an ardent thirst for knowledge and led him to the study of ancient and modern literature. His works, Jerusalem, Phædon, or on the Immortality of the Soul, Morning Reflections, or on the Being of a God, have produced no inconsiderable impression upon the Prussian and German Jews. It was his anxious desire that his brethren should be emancipated from the thralldom of the Rabbin, and the superstitions of the Talmud; and that by conforming to the manners and institutions of the countries in which they resided, and by engaging in friendly intercourse and upright transactions with their inhabitants, they should remove the odium which has universally, and often with too much justice, been attached to their names. Mendelsohn died in 1786; and notwithstanding that he was a Jew, and oppressed with poverty, he lived in habits of intimacy with the most learned men of his time.

Who was David Friedlander ?

David Friedlander, a Jew of Königsberg, was born in 1750. Although he was initiated by his father into the pursuits of commerce, yet he soon devoted himself to literature and to the general improvement of the Jews, in morals, in knowledge, and in happiness. Convinced that the only way by which his great object could be accomplished, was to diffuse the knowledge of the law and of the Scriptures, unadulterated by the disgusting and blasphemous traditions of the Rabbins, Friedlander translated those parts of the Old Testament which he deemed most applicable to his purpose, and endeavoured to enforce the study of the text of inspiration. He appears to have engaged the attention, and to have obtained the friendship, of many of the learned and dignified men of his day ; and some of his very numerous writings, especially his History of the Persecution of the Jews in the Nineteenth Century, are highly esteemed by the Christians.

Can any other enlightened Jews be mentioned ?

Other men might be mentioned who have lately risen among the continental Jews, to show the futility of their prejudices, and to induce them to apply to their mental cultivation and moral improvement. Cologne, one of the principal Rabbins in France, has published an address to the Jews, in which he exhorts them to love the king and the country in which they live. Kalmanson has actively laboured in the same cause in Poland. Jacobson established a school at Seesen ; and his instructions have been so highly valued, that he has received the visits of even Christians ; and in Berlin a Jewish lady has also opened a Sunday school for poor Jews, in which instruction in the fundamental principles of education, of morals, and of religion, is gratuitously communicated.

What consequences have begun to result from the labours of these enlightened men ?

The consequences of these efforts begin to be discernible. In a number of continental cities and towns, as Leipsic and Cassel, the Jews celebrate the praises of their God in the language of the country ; and in

several countries, convinced of the necessity of education, they have readily contributed to the establishment of schools.

Are the indications of improvement among the Jews general and decisive ?

It must be confessed, that these indications of improvement are by no means so general or so decisive, as to warrant expectations of a speedy change in the habits of the people at large. The advantages of the most salutary institutions are in too many cases neutralized by the influence of the Rabbins and elders ; although occasionally, and more particularly perhaps in England, France, and Germany, individuals are to be found who have risen superior to that obdurate and malignant bigotry by which for ages the Jews have been degraded, the great body of the people are as deluded, as degenerate, and as dark as in any period in their history ; the permission given by some monstrous precepts in the Talmud, to perpetrate fraud upon the Gojim, or Christians, cannot but be productive of the most disastrous demoralization ; the recommendation of the Sanhedrim in Paris to regard the country in which they reside as their native land, has been adopted by a very miserable minority of the nation, who yet regard themselves as foreigners and aliens from the people with whom they dwell ; and both the experience of the past and the appearances of the present, combine to conduct to the conclusion, that the obstinacy of the Jews in their own prejudices, their complete isolation from all the nations of the earth, their misery, degradation, and superstition, will never be annihilated, until they turn to the Messiah they have rejected, and accede to the claims of the Redeemer whom their infatuated ancestors nailed to the cross.

What conduct ought to be adopted by Christians to the Jews ?

With respect to the conduct which ought to be pursued by Christians towards the Jews, but one opinion can be entertained. The persecutions by which they have long been harassed, ought to be followed, at the present day, by liberality, by humanity, and by kindness ; none of those unnecessary, those cruel, those

wicked offences against their prejudices ought to be offered, which in past ages have aggravated their exasperation against Christians, and increased their obstinate adherence to their delusions; their misery, their degradation, their expatriation, ought never to be insulted by a supercilious arrogation of superiority; they ought to be contemplated, in one sense, rather as benefactors than as aliens, since to them, from whom salvation came, the whole human race is indebted by the mightiest obligations; both in public and private, earnest prayers for their conversion ought to be presented according to the commandment of God;* and every prudent, every zealous, ever Christian exertion, ought to be made for the acceleration of that happy period shortly to be described, when they shall be triumphantly introduced into the kingdom of the Redeemer.

* Jer. xxx. 7.

CHAPTER XV.

THE CONNEXION OF THE PAST HISTORY OF THE JEWS
WITH INSPIRED PROPHECY.

HOW is the past history of the Jews connected with Prophecy.

“THE history of Prophecy consists of two relatives, the prophecy and the accomplishment; whence the nature of it requires that every Scripture prophecy be compared with the event, through all ages of the world, for the better confirmation of the faith, and the better information of the church with regard to the interpretation of prophecy not yet fulfilled.”*

There is one most important and interesting connexion in which the history of the Jews must be considered, before this work is drawn to a close. It is a standing testimony to the inspiration of the Scriptures of the Old and New Testaments, as it demonstrates in innumerable instances, and in the most impressive manner, THE WONDERFUL FULFILMENT OF PROPHECY. With prophecy the whole history of the Jews, from its earliest age, has been identified: from the calling of Abraham to the present hour, all those momentous events which have influenced their national condition have been predicted, either in the express declarations, or by the inspired agents of Omniscience. To compare some of the most striking and important of these predictions with their actual accomplishment, will be no unprofitable employment either for the author or the reader of this work. Such a comparison will afford the opportunity of recapitulating, in a condensed form, the narrations contained in the preceding pages; of confirming the fundamental principle of this work, that the national institutions and condition of the Jews have uniformly involved the express interposition

* Bacon.

and overruling purpose of God ; and of evincing the wisdom, the veracity, and the faithfulness of that ineffable and Almighty Being, “ who declareth the end from the beginning, and from the ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.” In accomplishing this design, the attention of the reader will be directed, I. To the predictions of Moses ; II. to the predictions of the Hebrew prophets ; and III. to the predictions of Christ relative to the Hebrew nation.

SECTION I.

PREDICTIONS OF MOSES.

ENUMERATE the predictions of Moses, and compare them with their fulfilment.

THE PREDICTION.—In the event of the children of Israel proving disobedient it was foretold by Moses—“ The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth ; a nation whose tongue thou shalt not understand.” Deut. xxviii. 49.

THE FULFILMENT.—This prediction was fulfilled both in the case of the Chaldæans at the captivity, and of the Romans at the final destruction of Jerusalem. Of the Chaldæans, the inspired prophet and historian, who was an eye-witness of the calamities of Judah, said, that they came “ from far ;” that they formed “ a mighty nation,” “ an ancient nation,” “ a nation whose language thou (*i. e.* the Jewish nation) knowest not, neither understandest what they say.” Jer. v. 15. And he further added, “ Our persecutors are swifter than the eagles of the heaven ; they pursued us upon the mountains, they laid wait for us in the wilderness.” Lam. iv. 19. And the prediction was equally fulfilled in the case of the Romans. For the rapidity of their conquests, they might well be compared to the eagles ; their standards too were eagles ; and such was the

distance of Rome from Jerusalem, that they might truly be said to come from far.

THE PREDICTION.—*The instruments of the divine vengeance* upon the Jews, Moses described as “A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young.” Deut. xxviii. 50.

THE FULFILMENT.—Most truly was this prophecy fulfilled by the actions of the Chaldæans, who slew “the young men of Jerusalem with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.” 2 Chron. xxxvi. 17. It will be sufficient to refer the reader to the narrative which has already been given in the preceding pages, of the actions of the Romans in Judæa, to show how exactly the prophecy was accomplished by them.

THE PREDICTION.—*Of the enemy of the Jews*, Moses proceeds to say, “He shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land.” Deut. xxviii. 52.

THE FULFILMENT.—The confidence of the Jews in the strong and stupendous fortifications of Jerusalem was remarkable, both in their war with the Chaldæans, and the Romans. In the invasion of Judah by the former people, God expressly said to the Jews, “Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the Lord; which say, who shall come down against us? or who shall enter into our habitations?” Jer. xxi. 13. Both the Chaldæans and the Romans, took the cities of Judæa, and razed the walls of Jerusalem to their foundation. Jerusalem has, in fact, been distinguished beyond any other city on the surface of the globe, by the number and calamities of its sieges, and by the frequency of its capture by its enemies. It was successively taken by Shishack the king of Egypt, by Nebuchadnezzar, by Antiochus Epiphanes, by Pompey, by Herod, and by Titus.

THE PREDICTION.—The following is the prophetic description given by Moses, of the *misery of the Jews when besieged* by their enemies. “Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil towards his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.” Deut. xxviii. 53—57.

THE FULFILMENT.—It is almost unnecessary to refer the reader to the melancholy instances detailed in the preceding pages, of the awful accomplishment of these remarkable predictions. When Jerusalem was besieged by Nebuchadnezzar, the inspired historian says that “the famine prevailed in the city, and there was no bread for the people of the land:” 2 Kings xxv. 3. and Jeremiah lamented, that “the hands of the pitiful women had sodden their own children: they were their meat in the destruction of the daughter of the people.” Lam. iv. 10. When Jerusalem was besieged by the Romans, Josephus says that “women snatched the food out of the very mouths of their husbands and sons, of their fathers, and what was most miserable, mothers of their infants,” and “that in every house, if there appeared any semblance of food, a battle ensued and the dearest friends and relations fought with one another, snatching away the miserable provisions of life. The horrible instance has already been recorded (see p. 420.) of a woman, illus-

trious for her rank and riches, killing and eating her own child.

THE PREDICTION.—The *immense destruction of human life* among the Jews was also foretold by Moses. "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude." Deut. xxviii. 32.

THE FULFILMENT.—The calamities which the Jews sustained prior to, and during, the siege of Jerusalem by Nebuchadnezzar, produced the almost total depopulation of the country. Besides those who were massacred in vast multitudes by the Romans in other places, upwards of one million two hundred and forty thousand were destroyed at the siege of Jerusalem alone. And such have been the calamities to which from that period they have been continually exposed, that nothing but the signal providence of God, could have preserved them from complete extermination.

THE PREDICTION.—Moses further predicted the *servitude of the Jews*, and *their expulsion from the land of Canaan*. "The Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again : and there shall ye be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." Deut. xxviii. 68. "And ye shall be plucked from off the land whither thou goest to possess it."—ver. 63.

THE FULFILMENT.—The exact fulfilment of this prophecy has been decided by the best authorities. In the reigns of the first two Ptolemies, there were many Jewish slaves in Egypt. After Jerusalem had been taken by Titus, many of the captives who were above seventeen years of age, were sent bound to the works in Egypt ; and so little care was taken of them, that eleven thousand perished of want. And after their last overthrow by the emperor Adrian, many thousands of them were sold ; and those who could not be sold, were transported into Egypt, and perished of famine, or by shipwreck, or were massacred by the inhabitants.

And how miserably were the Jews borne from their own land when they were carried away captive to Babylon—when Titus gave their temple and their city

to the flames—and when Adrian published an edict forbidding them upon the pain of death to approach the environs of Jerusalem. And even now, for the Jews who are found in Palestine, are miserable and degraded aliens in the land, which was the scene of the prosperity and glory of their ancestors.

The *final dispersion* of the Jews and many of its attending circumstances were also clearly foretold by Moses.

THE PREDICTION.—1. The *fact of their dispersion* was foretold by their great legislator—"Thou shalt be removed into all the kingdoms of the earth"....."The Lord shall scatter thee among all people, from the one end of the earth even unto the other." Deut. xxviii. 25, 64.

THE FULFILMENT.—The fulfilment of this prediction is sufficiently testified by the present state of the Jews in every country of the world.

THE PREDICTION.—2. *Their misery* in their dispersion was foretold by Moses. "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." Deut. xxviii. 65. "Thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof," &c. Deut. xxviii. 29—31.

THE FULFILMENT.—These words have been so exactly descriptive of the state of the Jews in almost every nation in which they have been found, that they seem to have been written rather by the pen of an historian than a prophet. The reader is particularly desired to consult pages 442, 443, and 445, of the preceding history.

THE PREDICTION.—3. The *dreadful exasperation* to which the Jews should be driven by the calamities of their dispersion, was foretold by Moses. "Thou shalt be only oppressed and crushed alway: So that thou shalt be mad for the sight of thine eyes which thou shalt see." Deut. xxviii. 33, 34.

THE FULFILMENT.—Into what phrensies of desperation have the Jews been driven by the cruelties and oppressions with which they have been afflicted ! They have proceeded to excesses of fury, which are unparalleled in the history of the world ; and various occasions have been mentioned in the preceding history, where they have butchered their own wives and children, and then destroyed themselves. An instance of this madness of desperation, which occurred in England in the reign of Richard I., and which has been already recorded in this work, (see p. 444.) particularly demands the attention of the reader.

THE PREDICTION.—4. The *infamy of the Jews* in their dispersion was also foretold by Moses. “Thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee.” Deut. xxviii. 37.

THE FULFILMENT.—This prophecy has been fulfilled wherever the Jews have been found, from the first hour of their dispersion until now. The brand of infamy, in every country, has been attached to their name, and the appellation of a Jew has been considered as expressive of all that is base, contemptible, and disgraceful to human nature. In many places they are so despised and detested, that they are compelled to reside in a separate quarter by themselves, and to wear a badge of ignominious distinction ; and however the nations of Europe, of Asia, and of Africa, have differed among themselves in degrees of civilization and creeds of religion, they have all united in oppressing and persecuting the Jews.

THE PREDICTION.—5. The *duration of the misery of the Jews* was also foretold by Moses. Their plagues were to be “of long continuance.” Deut. xxviii. 59.

THE FULFILMENT.—Whatever might have been the severity of the former captivity and calamities of the Jews, they were of comparatively short duration, and were succeeded by intervals of prosperity and rest. But their misery in their dispersion has been protracted through the dreary period of almost eighteen hundred years ; and it will be perpetuated by the punitive providence of God, until that happy era shall

arrive, when they shall confess the claims, and adore the divinity, of Jesus of Nazareth, whom their ancestors crucified.

THE PREDICTION.—6. And yet Moses at the same time foretold, that the Jews in their dispersion should be *signally preserved by the providence of God*. “And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.” Lev. xxvi. 44.

THE FULFILMENT.—Notwithstanding the wars, the famines, the pestilences, the massacres, the persecutions, the captivities, and the miseries through which this astonishing people have passed, they have still been preserved a distinct people by themselves. They have been like a vessel which though often tossed by the tempest and covered by the waves, has yet been kept from final shipwreck; and like the bush which Moses saw in Horeb, the nation, though always burning has yet been unconsumed. Thus the Jews have been a standing prodigy, a living miracle, for the admiration of the world.

SECTION II.

PREDICTIONS MADE BY THE JEWISH PROPHETS.

ENUMERATE the predictions made by the Jewish Prophets relative to the condition of the nation.

OF these predictions the following are the most striking and important.

THE PREDICTION.—*The dismemberment of the kingdom of Israel* was predicted by the prophet Ahijah to Jeroboam; addressing that individual concerning Solomon, the prophet said, “Howbeit I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life for David my servant’s sake, whom I chose, because he kept my command-

ments and my statutes : But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe." 1 Kings xi. 34—36.

THE FULFILMENT.—This prophecy was fulfilled to the letter. Ten of the tribes revolted from Rehoboam the son of Solomon, and elected Jeroboam their king ; while Judah and Benjamin, which became one tribe, remained faithful to the family of David.

THE PREDICTION.—*The destruction of the idolatrous priests* who offered incense upon the altar at Bethel was predicted, and the very name of Josiah was mentioned three centuries and a half before he was born. The prophet cried, "O Altar, Altar, thus saith the Lord ; Behold, a child shall be born unto the house of David, Josiah by name ; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall he burnt upon thee." 1 Kings xiii. 2.

THE FULFILMENT.—The prediction was literally accomplished by Josiah, who "slew all the priests of the high places that were then on the altars, and burned men's bones upon them." See 2 Kings xxiii. 20.

THE PREDICTION.—*The final dissolution and captivity of the kingdom of Israel* were foretold : "I will no more have mercy upon the house of Israel ; but I will utterly take them away." Hosea i. 6. "Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, (that is Judah) saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal : Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin : and within three score and five years, shall Ephraim be broken, that it be not a people." Isa. vii. 5—9. "Hear ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen ; she shall no more rise : she is forsaken upon her land ; there is none to raise her up." Amos v. 1, 2.

THE FULFILMENT.—Precisely in the manner, and at

the time, which were mentioned in the prophecy, the kingdom of Israel was ruined. Samaria was taken by the Assyrians; the mass of the population composing the ten tribes, was carried away to languish among aliens and enemies; their territories were peopled by barbaric colonies from the East; their national state was broken up; and the sentence of civil desolation which was pronounced by the justice, and executed by the power, of God, has never yet been recalled.

THE PREDICTION.—It was also foretold, that while the kingdom of Israel was to be destroyed, *that of Judah was to be preserved*, at that time, by the peculiar interposition of the providence of God, “But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.” Hosca i. 7.

THE FULFILMENT.—It was in the reign of Hoshea, that the kingdom of Israel was subverted by the Assyrians. At that time Hezekiah was king of Judah, and the Assyrians advanced in his reign against Jerusalem. But the kingdom of Judah was miraculously preserved, “neither by bow, nor by sword, nor by battle, by horses, nor by horsemen,” but by the angel of the Lord, (see p. 227,) who slew in a single night a hundred and eighty-five thousand of the besieging army.

An observation may be made relative to this miraculous interposition, which demands particular attention. The king of Assyria when he invaded Judah, boasted that he was about to confound the God who was worshipped at Jerusalem, in the same manner in which he had confounded the idols whose tutelary influence had proved no protection from the power of his arms. He directly defied and blasphemed the Holy One of Israel,—God therefore, on this occasion, miraculously interposed to vindicate his own honour, and to assert his own exclusive Deity. The miracle, on this account, was strikingly *appropriate* to the occasion, and displayed the wisdom, as well as the power, of the Almighty.

THE PREDICTION.—It was predicted that *the royal*

treasures at Jerusalem and the remnant of the royal family of Judah should be carried to Babylon. After Hezekiah had shown to the Babylonian ambassador, his palace, his arsenal, and the treasures of wealth and of decoration which he and his fathers had provided for the splendour of his kingdom, the prophet Isaiah exclaimed, "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left.....And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." Isa. xxxix. 6, 7.

THE FULFILMENT.—The circumstantial fulfilment of this prophecy, has been so frequently demonstrated by the details of this volume, that it is unnecessary to exhibit it again to the reader. When Nebuchadnezzar took Jerusalem, it is expressly stated, that he carried out thence "all the vessels of the house of God, great and small; and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon." 2 Chron. xxxvi. 18. On the fulfilment of the latter part of this prophecy, the reader may consult Daniel i. 3. It must not be forgotten, that at the time when this prediction was imparted, its accomplishment was highly improbable. The Babylonian empire was, at that time, by no means either so extensive or so formidable as it afterwards became; it was, in fact, subordinate to that of Nineveh, and its monarch was on terms of alliance and friendship with the sovereign of Judah.

THE PREDICTION.—It was predicted, not only that the Jews should be carried away captive to Babylon, but *the precise duration of their captivity* was also affirmed. "This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon, seventy years." Jer. xxv. 11. "Thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Jer. xxix. 10.

THE FULFILMENT.—With respect to the fulfilment of this prophecy, it is sufficient to observe, that from

the destruction of Jerusalem by Nebuchadnezzar, to the first year of Cyrus, when the decree was issued for the restoration of the Jews, was seventy years.

THE PREDICTION.—*The agent in the restoration of the Jews* was mentioned by name, more than one hundred years before he was born, and the manner in which he was to effect their deliverance was described. "Thus saith the Lord thy Redeemer.....That saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut.....For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." Isa. xliv. 24, 28.—xlv. 1—4.

THE FULFILMENT.—At the time when this prophecy was delivered, the Assyrians were so powerful, that they had nothing to fear from any rival nation in Asia, and particularly from the Persians and Medes, then not known as independent powers. The union of these nations, by which the Babylonian empire was afterwards overthrown, was occasioned by a circumstance which no human foresight could have anticipated at the time when Isaiah prophesied. Cambyzes, king of Persia, married Mandane, the daughter of Astyages king of the Medes, and Cyrus was the offspring of that alliance. No doubt, it must further be observed, can be entertained, and no cavil can be raised, about the application of the name Cyrus, which is twice mentioned in the prophecy—the Greek and Latin varying very little either in orthography or pronunciation, from the Hebrew text and the ancient Chaldee Paraphrase; and the term being found to be uniformly the same in the various editions of the Hebrew Bible. The fulfilment of prophecy with respect to the *mode* in which Babylon was taken, forming one of the most interesting topics of investigation to which the human mind can be directed, does not come within the object of this work. The accomplishment of the prediction by Cyrus has

already been related (see p. 236). Josephus says that these predictions were shown to that monarch ; and it is by no means improbable that Daniel, who had obtained so much renown in Babylon for his piety and wisdom, had not only shown to the king the prophecies of Isaiah and Jeremiah, but had related to him the history of that wonderful people, for whose sake the monarchies of the East had been placed under his controul. That Cyrus was acquainted with these predictions appears almost certain from the very remarkable language of his decree for the restoration of the Jews," "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and HE HATH CHARGED ME to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God) which is in Jerusalem." Ezra i. 2. 3. When it is recollected that it was impossible that any human sagacity could have foreseen the Medo-Persian victories by Cyrus, or by any person either of Median or Persian race, as the means of releasing Judah from Babylon, when the Median power much more the Persian had no existence*—when it is recollected that there was neither captivity in Babylon, nor victories of Babylon to produce it—that in fact the elder Assyrian power was yet in vigour, the subversion of which was only the opening to the possibility of the several distant changes and events foretold—when these circumstances are recollected, it will appear, that there is a depth and a combination of prescience, in the prolonged succession of these predictions of Isaiah, which compel to the inquiry, whence it came, whence it could come, if not from the revelation of him, "who calleth the things that are not, as though they were."

THE PREDICTION.—It was predicted, that while the

* The latest age of Isaiah may possibly reach the first rudiments of the Median kingdom when Deioces was beginning to reduce it to order. Prior to which the Medes and Babylonians were subjects of the Assyrian empire. Isaiah's prophesying continued unto Hezekiah's reign. Hezekiah died A. C. 698. Deioces began to reign A. C. 700. See Davison's Disc. 282,

Jews in their ultimate dispersion were to be miraculously preserved, *the powers or empires by which their calamities were to be inflicted were to be destroyed.* "Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee." Jer. xlv. 28.

THE FULFILMENT.—Who were the nations among whom the Jews were driven? and where are those nations now? The Assyrians and Babylonians, who annihilated the kingdoms of Israel and Judah, were overthrown by the Persians, and their empires disappeared for ever. The Macedonians of Syria, who, under Antiochus Epiphanes, took the city of Jerusalem and inflicted the most detestable cruelties upon the Jews, were vanquished by the superior prowess, and their territories were absorbed in the more extensive dominions, of the Romans. And the Romans, after swaying their imperial sceptre for four centuries over the whole civilized world, were subdued by the barbarous tribes of the North, and their vaunted glory vanished away amidst the convulsions of the nations. Thus in the wonderful fulfilment of prophecy, the oppressors have survived the oppressors, and the conquered have witnessed the extinction of the conquerors. While the Jews have been connected with the great monarchies of the earth, and have been fiercely pursued by them all, they have remained a distinct and peculiar people long after the mightiest of them have crumbled into ruin. Upon this subject a modern Jew exclaims, "Braving all kinds of torments, the pangs of death, and still more terrible pangs of life, we have withstood the impetuous storm of time, sweeping indiscriminately in its course nations, religions, and countries. What has become of those celebrated empires, whose very name still excites our admiration, by the idea of splendid greatness attached to them, and whose power embraced the whole surface of the known globe? They are only remembered as monuments of the vanity of human greatness. Rome and Greece are no more; their descendants, mixed with other nations, have lost even the traces of their origin; while a population of a few millions of men, so often subjugated, stands the test of three

thousand years, and the fiery ordeal of fifteen centuries of persecution. We still preserve laws which were given to us in the first days of the world, in the infancy of nature. We alone have been spared by the indiscriminating hand of time, like a column left standing amidst the wreck of worlds and the ruins of nature. The history of our people connects present times with the first ages of the world, by the testimony it bears to the existence of those early periods. It begins at the very cradle of mankind, and its remnants are likely to be preserved to the very day of universal destruction."

THE PREDICTION.—It was predicted that *the land of Judæa*, though formerly so wonderfully fertile, should, on the final dispersion of the Jews, become *barren and neglected*. "Your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." Isa. i. 7. Compare this prophecy with that of Moses—"I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste." Lev. xxvi. 33.

THE FULFILMENT.—Although this prediction has no doubt a reference to the devastations of the Chaldæans, yet taken in connexion with the language of Moses, and with the two verses immediately following it, which imply *a total destruction*, there is certainly a reference to the condition of Judæa after the destruction of Jerusalem by the Romans. That this country was formerly one of the most fertile and productive in the world, is proved by its ancient character as a land flowing with milk and honey, by the immense number of the inhabitants it supported, and by the traces of that indefatigable labour with which even its most sterile districts were formerly cultivated. Although Judæa presents to the traveller in these days, a considerable extent of parched rocks upon which soil is scarcely discernible, yet even these arid elevations were evidently rendered productive of the necessaries of life. By a kind of terraces, artificially made on the sloping sides of the mountains, were formed many beds of excellent soil, rising one above another to the highest

summits, and adapted to the production of corn and the common esculent herbs. While the most rocky regions of Judæa were thus rendered available for agricultural purposes by the skill and industry of its inhabitants, the plains even to this day present every indication of the richest and most valuable soil. Ancient profane authors, such as Hecatæus, Tacitus, and Strabo, commend the exuberant fertility of Palestine, and the representations of Josephus confirm the descriptions of the Sacred Volume. But now the desolation is extreme, the mountains are relinquished to the horrors of unmitigated aridity; and such is the unsettled state of the country, arising from the maladministration of the Turkish Pashas, and the incursions of the marauding tribes of the desert, that the husbandman if he sow, can scarcely expect to reap, and therefore abandons his labours in despair. The external appearance of the country in Judæa, now presents one of the most melancholy scenes upon the surface of the globe.

THE PREDICTION.—The last prediction which there is room in this place to quote relative to the Jews, is that which relates to *their obstinate infidelity and obduracy*. “And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant, and the houses be without man, and the land be utterly destitute. And the Lord have removed men far away, and there be a great forsaking in the midst of the land.” Isa. vi. 9—12.

THE FULFILMENT.—And have not the Jews been blind and obstinate in their unbelief to an extent absolutely incredible if it were not matter of fact? Have they not been blind to the convincing testimony of their own prophecies to the divine mission and glory of Jesus of Nazareth—blind to the full blaze of evidence presented to them during his ministry, by his virtues, his doctrines, and his miracles—blind to the

demonstration of the truth of his religion afforded by its rapid success when it was first promulgated by his apostles—and blind to the conclusion irresistibly enforced by their past sufferings and present condition, outcasts and wanderers upon the face of the earth, and yet a distinct and peculiar people, confounded with none of its nations and inhabitants? How appropriate is the apostolic description of the state of the Jews in the first ages of Christianity, to their obstinate incredulity still—"Until this day remaineth the same veil, untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read the veil is upon their heart."

So wonderfully clear is the evidence thus furnished to the origin and reason of the present judgments of God upon the Jews, that it is impossible after perusing the preceding predictions and their full and accurate accomplishment, not to repeat the words of our Lord himself, "IF THEY HEAR NOT MOSES AND THE PROPHETS, NEITHER WILL THEY BE PERSUADED, THOUGH ONE ROSE FROM THE DEAD."

SECTION III.

THE PROPHECIES OF CHRIST RESPECTING THE DESTRUCTION OF JERUSALEM.

NAME the Signs preceding this event, which were foretold by Christ.

CHRIST SAID, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Matt. xxiv. 4, 5.

THE FULFILMENT.—Josephus declares that in the reign of the emperor Claudius, Judæa "was overrun with magicians, seducers, and impostors, who drew the people after them in multitudes, into solitudes and deserts, to see the signs and miracles which they promised to show by the power of God. A Samaritan named Dositheus, affirmed that he was the Messiah—Simon Magus declared that he was the Son of God—

Theudas, a false prophet, conducted a multitude of his deluded followers to the river Jordan, pretending that the waters would separate at his command, and that the people would safely reach the opposite shore—and thirty thousand men were led by an Egyptian into the desert, where they were destroyed by Felix the Procurator.

CHRIST SAID, “And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilence, and earthquakes, in divers places. And these are the beginning of sorrows.” Matt. xxiv. 6—8.

THE FULFILMENT.—Prior to the destruction of Jerusalem, the whole Roman Empire was convulsed by the contention of rival candidates, who asserted their claims to the imperial throne. After the violent deaths of Nero, Galba, Otho, and Vitellius, who after swaying the sceptre for a few months, were successively numbered with the dead, the renowned Vespasian did not obtain the possession of the imperial dignity, without a sanguinary struggle. The plains of Italy were moistened with blood; Rome itself witnessed a desperate battle carried on within its walls; and the Capitol was burnt amidst the fury of the contending factions. The most inveterate malignity too was excited against the Jews in the neighbouring nations. In Cæsarea, in a contest between the Jews and the Syrians, twenty thousand of the former were slain; thirteen thousand were slain at Scythopolis; two thousand five hundred at Ascalon; two thousand at Ptolemais; ten thousand at Damascus; and fifty thousand at Alexandria. The whole of Judæa also presented a dreadful scene of sedition and civil war.

A dreadful famine and pestilence, distinctly mentioned by two heathen historians, ravaged the East; and in the city of Jerusalem many of the people perished from the want of food. Josephus also distinctly mentions a pestilence which raged after the famine.

Whether the term *earthquakes*, in the prediction of our Lord, be understood literally or figuratively, in each sense was the prophecy fulfilled. By one of

these tremendous convulsions of nature, the cities of Laodicea, Hierapolis, and Colosse, were subverted and in Crete, in Smyrna, in Miletus, in some of the islands of the Grecian Archipelago, and in Rome, the same phenomena were observed. If the earthquakes mentioned by Christ are to be taken in the sense which the word always bears in prophetic language, being used to denote popular insurrection and commotion, sufficient has been detailed under the preceding prediction, to show that this prophecy was accurately fulfilled.

CHRIST SAID, And "they shall deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." Matt. xxiv. 9.

THE FULFILMENT.—Mournfully was this prediction accomplished. A bloody war was soon waged against the Christian name. Besides the infliction of minor punishments, such as imprisonment and scourging, Stephen, and James the brother of John, were put to death at Jerusalem; and in the first persecution which raged under the Emperor Nero, many of the Christians were destroyed amidst the most barbarous tortments; Paul was beheaded, and Peter was crucified. It seems indeed that Christianity and Christians were universally despised and detested by the Pagans.

CHRIST SAID, "And there shall many be offended, and shall betray one another, and shall hate one another.....And because iniquity shall abound, the love of many shall wax cold." Matt. xxiv. 10, 12.

THE FULFILMENT.—The writings of the Apostles fully demonstrate the accomplishment of this prediction. Some had already forsaken them, having loved this present world, others are stated to have fallen away from the profession of the faith, and others are denounced as having not only abandoned the community of the faithful, but as having fallen into the most pernicious and detestable errors. It is worthy of remark too, with reference to the predicted treachery of some of the professed followers of the Redeemer, that the great Apostle of the Gentiles enumerates among the imminent dangers by which he was surrounded, his "perils among false brethren."

2 Cor. xi. 26. 2 Tim. iv. 10. Heb. vi. 6. x. 25. 2 Pet. ii. 15. Jude 4.

CHRIST SAID, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14.

THE FULFILMENT.—In this prophecy it is plainly intimated, that the destruction of Jerusalem was to be preceded by the preaching of the gospel among the nations of the then known world. That this prediction was accomplished, it is unnecessary in this place to prove at length. From the inscriptions of the apostolic epistles, from various incidental notices of distant countries such as Spain, Illyricum, &c. which they contain, and from the testimony of the Pagan writers Pliny and Tacitus, who attest that in their time Christianity had been diffused through the Roman Empire, it is certain, that before the city of Jerusalem was surrounded by the armies of its destroyers, the gospel had not only been preached in Judæa, in Asia Minor, in Greece, and in Italy, but that it had been propagated to Ethiopia on the south, to Parthia and India on the east, to Scythia on the north, and to Spain and Britain on the west.

Name now the events predicted by Christ which happened during the Siege of Jerusalem.

CHRIST SAID, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand :) then let them which be in Judæa flee into the mountains." Matt. xxiv. 15, 16. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke xxi. 20. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." Luke xix. 43.

THE FULFILMENT.—The Roman army was called *abomination* on account of its ensigns and images, which were detestable to the Jews—it was called the *abomination of desolation*, because it was to lay waste the cities and the countries of Judæa—it is said with

reference to the siege, *to have stood in the holy place*, because both Jerusalem and the surrounding district were esteemed holy—and it was spoken of by Daniel the prophet, in the ninth and eleventh chapters of his writings. The armies of this abomination of desolation encompassed Jerusalem, and they actually cast a trench around that devoted and miserable city. They surrounded the whole place with a wall, which although thirty-nine furlongs in length, was, by the indefatigable exertions of the whole Roman army, completed within the space of three days. Then all hope of escape from the city was destroyed, no supplies of provisions could be furnished to its wretched inhabitants, and unparalleled distress and misery ensued.

CHRIST SAID, “Then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be.” Matt. xxiv. 21. “But woe unto them that are with child, and to them which give suck, in those days! for there shall be great distress in the land, and wrath upon this people; such as was not from the beginning of the creation which God created, unto this time, no nor ever shall be. And they shall fall by the edge of the sword, and shall be led away captive into all nations.” Luke xxi. 23, 24.

THE FULFILMENT.—It will be sufficient to refer the reader to the narrative which is given in the preceding pages, to show how awfully this prediction was fulfilled. In the anticipation of these unrivalled calamities, our blessed Lord himself wept; and no one possessed of the common feelings of humanity, can peruse their melancholy history without tears. The famine, the contentions, the massacres within the city—the torments inflicted upon them who attempted to escape without—the horrors of the final storm, and of the conflagration of the city and temple, altogether render the siege of Jerusalem the most disastrous in its progress, and the most dreadful in its consummation, of any similar event recorded in the annals of the world. “If the misfortunes,” exclaims Josephus, “of all from the beginning of the world, were compared with those of the Jews, they would appear much inferior upon the comparison.....To speak in

brief, no other city ever suffered such things, as no other generation from the beginning of the world was ever more fruitful of wickedness." Terribly indeed was the imprecation of the miserable murderers of Jesus fulfilled, when they cried, "His blood be upon us, and upon children!"

To the details which have been given in this work of the siege of Jerusalem, may be added the description of the deeds of the Romans when the city was finally taken. "Rushing into every lane, they slew whomsoever they found without distinction, and burnt the houses and all the people who fled into them. And when they entered for the sake of plunder, they found whole families of dead persons, and houses full of carcasses destroyed by famine; then they came out with their hands empty. And though they thus pitied the dead, they did not feel the same emotion for the living, but killed all they met, whereby they filled the lanes with dead bodies. The whole city ran with blood, insomuch that many things which were burning were extinguished with blood." Is it possible that any prophecies could be more exactly fulfilled, than the predictions of Christ relative to the siege of Jerusalem?

CHRIST SAID, "Then if any man shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. xxiv. 23, 24.

THE FULFILMENT.—This prediction is not to be confounded with that which our Lord had already imparted upon the same subject, but relates to the false prophets who appeared during the actual progress of the siege. In fact, up to the very fall of Jerusalem, impostors were suborned by the tyrants who presided in the city, to encourage the people by delusive promises of miraculous deliverance, and to prevent the soldiers from deserting to the enemy. "In this manner wicked men, abusing the sacred name of God, deluded the unhappy multitude, who like infatuated men, who have neither eyes to see, nor reason to judge, regarded neither the infallible denuncia-

tions pronounced by the ancient prophets, nor the clear prodigies which indicated the approaching dissolution." The reader is here particularly referred to the incident mentioned in page 424 of the preceding history.

CHRIST SAID of Jerusalem, they "shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke xix. 44.

THE FULFILMENT.—So literally was this prophecy accomplished, that Eleazer one of the principal Jews exclaimed to his countrymen who were besieged in the fortress of Massada, "What is become of our city which we believed to be inhabited by God? It is now demolished to its very foundations; and the only monument of it that is left is the camp of those who destroyed it, which is still pitched upon its remains. Some unhappy old men sit over the ashes of the temple, and some women reserved for the basest of injuries." Terentius Rufus, an officer in the army of Titus, to show how utterly the destruction of the city had been achieved, tore up the foundations of the temple with a ploughshare. Thus he unconsciously fulfilled the prophecy of Micah, "Therefore shall Zion be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places in the forest." Titus himself, when he considered the prodigious strength of the walls, of the towers, and of the temple, and surveyed the utter desolation and destruction of the whole, confessed that an agency superior to that of man had effected the demolition of the city. "We have fought," he said, "with God on our side, and it is God who hath pulled the Jews out of their strong-holds."

CHRIST SAID, "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." Luke xxi. 24.

THE FULFILMENT.—This prophecy not only means, that until the period here pointed out Jerusalem should be in the possession of the Gentiles, but that by the Gentiles it should be oppressed and despised. And

how remarkably has this prediction been accomplished ! After the destruction of the city, the emperor Vespasian ordered all the lands of the Jews to be sold for his own use, and commanded each man to pay the same sum to the Capitol at Rome, which he had before paid to the temple. Forty-seven years after its destruction, the emperor *Ælius Adrian*, who visited the site of Jerusalem, founded there a Roman colony, though not exactly on the same spot, called it *Ælia* after himself, and dedicated a temple to Jupiter Capitolinus in the place which had formerly been consecrated to the worship of God. The Jews were so incensed by this profanation, that they broke into open rebellion under the celebrated *Barchochebas* (see p. 431.) and made themselves masters of the new city which they consumed. It was afterwards rebuilt by the Romans, the statue of a hog was placed over the gate which led to Bethlehem, and by an imperial edict every Jew was forbidden to enter, or even to behold, the city. When Constantine the Great became the first Christian emperor of Rome, he enlarged and beautified Jerusalem with many stately edifices and churches, and restored its ancient name. When the Jews attempted to gain possession of it, the emperor opposed them with his troops, cut off the ears of the assailants, branded their bodies as rebels, and dispersed them over his dominions as so many fugitives and slaves. The laws of Constantine, as well as those of his son and successor Constantius, were very severe against the Jews. The attempt of Julian the apostate to rebuild the temple, and its miraculous frustration have already been narrated, (p. 435.) Jovian who followed Julian upon the throne, and his successors, revived the edict of Adrian, guards were posted to prevent the Jews from approaching Jerusalem, and that wretched people were accustomed to bribe the soldiers, that, especially on the anniversary of the day when it was taken by the Romans, they might contemplate and mourn over the ruins of the temple. Chosroes the king of Persia, took and plundered Jerusalem in the reign of Heraclius, the greatest cruelties were inflicted upon its inhabitants, and ninety thousand Christians were sold or sacrificed to the malice of the Jews. But the emperor soon recovered it, and the Jews were forbidden to approach within

three miles of the city. Very shortly after this event, A. D. 637. Jerusalem was taken by the Saracens under their caliph Omar, who built a mosque on the site of the temple of Solomon. Four hundred years afterwards, the Seljukian Turks drove out the Saracens, and retained possession of the city until they were expelled by the Crusaders. But the A. D. 1099. reign of the Christians in Palestine was short; not a hundred years had elapsed when the famous Salah-ed-din restored the dominion of the Mohammedans. Jerusalem was afterwards for a time in the possession of the Mamelucs, but in the A. D. 1516. beginning of the sixteenth century, it was taken by the Ottoman Turks, under whose authority it has ever since remained.

The following description of the present state of the Jews in Jerusalem, by a celebrated living French traveller, is eloquent, and his conclusion is both striking and correct. While the new or modern Jerusalem is seen shining in the midst of the desert, you may observe between Mount Sion and the temple another spectacle of almost equal interest. It is that of the remnant of another people, distinct from the rest of the inhabitants, a people individually the objects of universal contempt, who suffer the most wanton outrages without a murmur, who endure wounds and blows without a sigh, who, when the sacrifice of their life is demanded, unhesitatingly stretch forth their neck to the sabre. If a member of the community thus cruelly proscribed and abused, happen to die, his companions bury him clandestinely during the night in the valley of Jehoshaphat, within the purlieus of the temple of Solomon. Enter their habitations, and you find them in the most squalid misery, occupied for the most part in reading a mysterious book to their children, with whom again it becomes a manual for the instruction of succeeding generations. What these wretched outlaws from the justice and compassion of mankind, did in the first ages, they do still. Six times they have witnessed the destruction of Jerusalem, and are not yet discouraged. Nothing can operate to divert their looks from Sion. We are surprised no doubt when we observe the Jews scattered over the face of the earth, but to experience an astonishment more lively, we have

but to seek them in Jerusalem. The legitimate masters of Judæa should be seen in their own land, slaves and strangers; they should be seen awaiting, under the most cruel and oppressive of all despotisms, a king who is to work their deliverance. Near the temple, of which there does not remain one stone upon another, they still continue to dwell; and with the cross as it were planted upon their heads, and bending them to the earth, still cling to their errors, still labour under the same deplorable and affecting infatuation. The Persians, the Greeks, the Romans are swept from the earth; and a petty tribe, whose origin preceded that of these great nations, still remains unmixed, among the ruins of its native land. IF ANY THING AMONG NATIONS WEARS THE CHARACTER OF MIRACLE, THAT CHARACTER IS HERE LEGIBLY IMPRESSED.

SECTION IV.

THE DIVINE INTENTIONS RELATIVE TO THE JEWS.

GIVE a description of the ascertainable intentions of divine Providence relative to the Jews.

ALTHOUGH with the design of a work which professes to be an epitome of the history of the Jews, it is inconsistent to discuss at length the question of their probable destiny, yet a very few observations upon this most interesting subject will not be inappropriate, nor, it is trusted, unacceptable, in concluding the volume.

As the dispersion of the Israelites subsequent to the Babylonish captivity, was evidently rendered subsidiary to one of the most important objects in the moral government of God, so it may be concluded, not only from analogy, but from infallible testimony, that their dispersion now, is mysteriously and effectually subordinate to the accomplishment of a design, the most momentous which the mind of man can conceive. Although a large portion of the Jews returned after the captivity to Jerusalem, yet it is evident that a

very considerable number remained in the provinces of the East ; and from this, and other causes which cannot now be elucidated, shortly prior to the incarnation of Christ, there was scarcely a single region in the known world, in which they were not found, in civil and military stations, in the pursuits of commerce and of gain. That their religion, their manners, and perhaps, their arts, excited the contempt, and sometimes the fury, of the people among whom they resided, and that they frequently had to endure the grossest indignities and the most cruel barbarities, is declared by the testimony of history ; but at the same time, in the Roman empire more particularly, numerous edicts were issued in their favour, and the shield of the imperial power protected them from the violence and malignity of their enemies. Of this dispersion and preservation, what was the result ? It was, that many of the heathen were brought to perceive the abominable absurdities of their polytheistic superstitions, and the infinite superiority of the Mosaic representations of the character and attributes of God. "All this," as the most eminent ecclesiastical historian of modern times justly observes, "appears to have been most singularly and wisely directed by the adorable hand of an interposing providence, to the end that this people, who were the sole depository of the true religion, and of the knowledge of the one supreme God, being spread abroad through the whole earth, might be every where, by their example, a reproach to superstition, contribute, in some measure, to check it, and thus prepare the way for that fuller display of divine truth, which was to shine upon the world from the ministry and gospel of the Son of God."

And has the second dispersion of the Jews no similar design ? Shall the unparalleled miseries which they have suffered for eighteen hundred years have no appropriate termination ? Have they been preserved, as evidences, in every country, of the miraculous interposition of God on their behalf, notwithstanding all their obstinacy, all their wilful blindness to the testimony of their own Scriptures, all their multiplied and deep-died crimes, for the accomplishment of no object, corresponding with that wonderful series of providential dispensations, which has been maintained,

without interruption, through every age, from the destruction of their city and the conflagration of their temple, to the present hour? It is true, that their dispersion and their preservation constitute a standing proof of the divine mission of the Redeemer, by the accurate fulfilment of his own predictions relative to their condition subsequent to his crucifixion; but has this been *all* the intention of the Lord of Providence in the dispensations of his government towards this unhappy race? and may not confiding faith and animated hope, encouraged by promises which must be fulfilled, look to something beyond this, to events which are yet to evolve, the most surprising, the most sublime, the most glorious that ever excited the interest, the astonishment, the admiration of the world?

Proceed with this illustration.

Just as the Hebrews were originally separated from all people to be the depositories of divine truth relative to the Redemption of the world, whose revelation was the great object of the Levitical, as well as the Patriarchal, dispensation—just as they were preserved, whether slaves in Egypt, wanderers in the wilderness, rebels and idolaters in Canaan, captives in Babylon, or persecuted after their restoration to Jerusalem, to subserve the fulfilment of the promises made to their ancestors, relative to the appearance of the great and glorious Deliverer of the world—so they have been distinguished from every nation, and preserved notwithstanding unremitting, and universal, and sanguinary persecution, to furnish, when God's own time has come, the most illustrious manifestation of divine grace, the most resplendent triumph of Redeeming love, which earth has ever witnessed, or heaven has ever praised. Wonderful will be the manifestation of Infinite Mercy, when the fulness of the Gentiles shall be gathered in; when ruthless savages and roving barbarians shall be brought to the cross of Christ; when from the frozen shores of Greenland to the flowery islands of the Southern Ocean, from the meridian round the globe, the songs of salvation shall ascend from countless multitudes of immortal beings, emancipated from spiritual thralldom and blessed with the knowledge of Redemption;—but how much more wonder-

ful, when the Jews so miserable, so obdurate, so infatuated, so wedded to the most monstrous and wicked delusions; who for ages have resisted every demonstration of their wickedness and folly, which could be furnished by their own condition, by the fulfilment of their own prophecies, by the Providential and Moral Government of God; who have so long retained and exemplified the very same detestation of the claims of the immortal Immanuel, which prompted their ancestors to fill up the measure of their iniquities by nailing him to the accursed tree,—when the Jews with “weeping and supplication” shall be brought again to the house of their fathers, to the cross of the Saviour, to the throne of Jehovah! How much more wonderful when THEY shall “look upon him whom they have pierced, and shall mourn;” and when in every country where their wretched race is found, the voice of their penitence and praise shall be heard! Nor is this a dream of enthusiasm, a romantic fiction of the excited imagination. For even to them, the words from the excellent glory have been addressed, and the prediction SHALL be accomplished, “I will bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.....And there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall loathe yourselves in your own sight, for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name’s sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.”

It must be further observed, that the Sacred Writings clearly intimate,* that the Jews as a people will be restored to their own land, and that their voices will be heard from the plains and hills of Palestine celebrating the praises of their Redeemer. By what agency, and in what manner, this final restoration shall be accomplished—whether it shall precede, or accompany, or succeed their conversion—and by what con-

* Lev. xxvi. 40—45. Deut. xxx. 3—6. Isa i. 26, 27. x. 20—22, xi. 11—14. lxii. Jer. iii. 18—23. xvi. 14—18. xxiii. 3—8. xxx. 18—22. xxxi. 1—9, 31—33. l. 4—20. Ezek. xi. 13. xx. 34—44. et all peg.

sequences it shall be followed as to the actual circumstances and government of the Jews—are questions which can only be solved by time, and by the full development of the mysterious purposes of God. In such a conclusion however to their eventful annals, there is something inexpressibly affecting and sublime.—After ages of suffering and crime, in the remotest countries on the surface of the globe, brought back again, under the guidance of Heaven, amidst the congratulations of an exulting universe, to their own land—the land where Abraham worshipped; where the Patriarchs dwelt; where Joshua fought; where David reigned; where Prophets foretold the most distant events of time; where the awful symbols of the presence of the Invisible were displayed; where the Son of God was born, where he lived, where he was crucified, where he destroyed the power of death, where he dispensed the mysterious influences of his Spirit, and commenced that mighty moral revolution the infinite consequences of which can never be estimated, and shall never be revealed, until the tremendous judgment-day shall dawn!—In that land, the wanderers restored to their home—the prodigals to the bosom of their father—the impenitent to the mercy of their Redeemer—the accursed to the blessing of their God.—

—Thus the destiny of the Jews shall be fulfilled; thus their salvation shall be accomplished; thus their history shall be closed.

O THAT THE SALVATION OF ISRAEL WERE COME OUT OF ZION! WHEN THE LORD BRINGETH BACK THE CAPTIVITY OF HIS PEOPLE, JACOB SHALL REJOICE, AND ISRAEL SHALL BE GLAD.

CONCLUSION.

INSTRUCTION TO BE DERIVED FROM THE HISTORY OF THE JEWS.

WHAT is the first instruction to be derived from the History of the Jews?

THE History of the Jews demonstrates THE SCRIPTURE DOCTRINE OF HUMAN DEPRAVITY.

No people whose existence has been recorded in history, were ever so enriched by the signal blessings of God, or so distinguished by the protection of his providence, as the Hebrews. Their preternatural deliverance from the Egyptians; the bounty by which they were fed, and the wisdom by which they were guided in the wilderness; the merciful chastisements which were inflicted to reclaim them from their habits of transgression and crime; the victories they were enabled to gain over enemies far more formidable and warlike than themselves; and their finally triumphant settlement in the land which was promised to their fathers—were all such tokens of the peculiar favour of God, were all such demonstrations of their infallible national happiness in the event of their obedience, that their great law-giver, enraptured by the contemplation of the kindness and promises of their Infinite Benefactor, might well exclaim with almost his expiring breath, "Happy art thou O Israel: who is like unto thee O people, saved by the Lord, the shield of thy help, and who is the sword of thine excellency! And thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." And after Canaan was conquered, and the tribes were settled in their permanent residences, the same mercy blessed, the same wisdom superintended, the same omnipotence preserved: "The Lord was their judge, the Lord was their lawgiver, the Lord was their king." Though

forgetting the nature of that divine government which was established among them, and carried away with a vain desire of imitating the nations around them, they cast off the authority of God and demanded the election of a king, they were still the favoured of heaven; they were never abandoned by their Benefactor; a long succession of prophets was commissioned to communicate the will of their God, and to enforce the institutions of their law; after their captivity in Babylon, notwithstanding all their calamities, they were the objects of the divine regard; the temple was often filled with the glory of the Lord; and at length the Son of God himself appeared to perform the miracles of his mercy, to display the riches of his grace, and to invite the children of Abraham to receive the blessings of Redemption, and to become the partakers of the kingdom of heaven.

And what was the return of the Hebrews for all these wonderful manifestations of the divine complacency and love? The preceding history answers the question. Ingratitude, murmuring, rebellion, and idolatry! They spurned the mercies of their God—they insulted the kindness of their Father—though after their captivity, a striking change took place in their national character, they soon plunged into the darkest abyss of moral corruption, and they completed the measure of their crimes by embruing their hands in the blood of their Redeemer. To what is all this shameful wickedness, this inveterate obduracy, this detestable unbelief to be ascribed? What is the conclusion to which this melancholy history irresistibly conducts?—The whole is to be ascribed to the innate depravity of man—to the universal enmity of the human mind against God—to the malignity of the heart “deceitful above all things and desperately wicked”—and the whole history of the Jews is an affecting demonstration of the disastrous effects of the fall, and of the deplorable apostacy of the human race from God and from heaven.

What is the second instruction to be derived from the History of the Jews?

The History of the Jews shows THE NECESSITY OF A DIVINE INFLUENCE to subdue the depravity of man.

Most impressively is this great truth established by the eventful annals of the Jews. Moses, that friend of Jehovah, with the divine rod in his hand, performed the most stupendous miracles before their view; such was the supernatural power which supported them during their wanderings in the wilderness, that "their clothes did not wax old upon them, their shoes did not wax old upon their feet;" and yet that distinguished saint and legislator had to lament, before his decease, that they still continued insensible and impenitent, and he made this pathetic appeal to them, "Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh and unto all his servants, and unto all his land; Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day." The same obduracy and unbelief they exemplified through every age in their history,—though "wooed and awed, blessed and chastised," they were "rebels still, rebels amidst the thunders of His throne"—the prophets, though speaking in the name of God, and enforcing their instructions by all the mighty aids of plenary inspiration, despised, insulted, persecuted, murdered, had to utter the melancholy exclamation, "Who hath believed our report, and to whom has the arm of the Lord been revealed." Though the Son of God himself appeared, arrayed in the loveliness of the most exalted virtue, as well as surrounded by the effulgence of his divine glory—though he healed the diseases of the miserable, stilled the billows of the ocean, calmed the rage of elemental war, and raised the bodies of the dead—he was denounced as a blasphemers and a demoniac, and was hurried through the streets of Jerusalem, which resounded with imprecations and blasphemies, to the agony and infamy of the cross—and yet after his ascension, three thousand of those who had joined in the cry, "Away with him! Crucify him!" were "pricked to the heart" under the preaching of the apostle Peter, and were brought in holy contrition and lively faith to the heavenly Redeemer they had rejected and murdered. Now why was this? How are these facts to be accounted for? How was it that infatuation and obstinacy, perpetuated through so many ages, under such extraordinary circumstances, and with such tremendous aggravations, gave way in

this single instance, while a despised fisherman of Galilee accused them of their crime in the violent death of the meek and lowly Jesus? It is impossible to consider these facts and these inquiries, with any thing like serious attention or deference to the authority of the Scriptures, without perceiving and confessing, that the human understanding is so darkened, the heart is so hard, the conscience is so seared, that no prodigies however appalling, no miracles however stupendous, no force of eloquence, no pathetic paintings of description, no allurements of mercy, no terrors of wrath, can ever be available to bring the rebel in repentance to his God, or the sinner from his wanderings to the Saviour, "until the Spirit be poured out from on high;" until that celestial and mysterious influence be communicated, which can lay the proudest rebel low, and change the fury of the lion into the meekness of the lamb. Who can peruse the preceding pages, and dwell upon the narrative of Jewish obstinacy and guilt, without recalling to mind the principle which God himself has proclaimed, "Not by might, nor by power, but by my Spirit saith the Lord?"

What is the third instruction to be derived from the History of the Jews?

The History of the Jews is to be considered as ILLUSTRATIVE OF THE PROVIDENCE OF GOD. The whole life of Abraham, his calling from the place of his nativity, the direction of his journey, his preservation among hostile tribes and contending sovereigns, the circumstances of his residence in Canaan, the birth and preservation of his son Isaac, the time and manner of his death, were strikingly illustrative of the providence of Him, whose "eyes run to and fro over the whole earth, to show himself strong on the behalf of them that fear him." The wonderful events which took place in the history of Joseph, preparatory to the migration of the Israelites into Egypt; their rapid multiplication in that land of tyranny, notwithstanding the severity of their slavery, and the insidious plans of their enemies for their destruction; the mode, the agent, and the triumphant accomplishment of their deliverance from their bondage; the annihilation of the pursuing army of the Egyptians, and the march

to the promised land ; all revealed the superintendence, the mercy, and the power of the same illustrious Providence. Of what was the pillar of cloud which led them by day, or the pillar of fire which went before them by night, emblematic, but of the providence of God ? What was indicated by the manna upon which they fed, and by the miraculous stream by which they were refreshed, but the providence of God ? The fact is, that the whole history of the Jews is the development of divine Providence. In every change in their temporal condition and their civil government ; in the oppressions and calamities by which they were reclaimed from their idolatries ; in the victories which elevated them to the summit of national glory ; in the varied events which transpired in the long dynasty of their kings ; in their miserable captivity ; in the manner and instruments of their restoration ; in the subversion of their civil polity and the conflagration of their city and their temple ; in their dispersion to the most distant nations ; and in their preservation as a distinct and peculiar people through ages of calamity and persecution—in all these occurrences Providence is to be recognized—Providence mysterious, and inscrutable—Providence fulfilling the prophecies of inspiration—Providence vindicating the holiness and perfections of God—Providence subordinate to redeeming love—Providence preparing for the most effulgent display of the divine glory which ever arrested the attention, or excited the admiration, of the intelligent world. He must indeed have read the history of the Jews with little attention, and little personal advantage, who is not conducted by his investigations to the adoring acknowledgment of the glorious providence of the Eternal, who

"Gives its lustre to an insect's wing,
And wheels his throne upon the rolling world."

What is the fourth instruction to be derived from the History of the Jews ?

The History of the Jews points out **THE INFALLIBLE CONNEXION BETWEEN NATIONAL SIN AND NATIONAL PUNISHMENT.** Nations only existing as such in this life, national sins must be punished on this side the grave. Upon how many nations were the Israelites

The instruments of inflicting the righteous judgments of God, on account of their idolatries and crimes ! When the iniquities of the Canaanites, of Amalek, of Edom, of Ammon, of Moab, of Midian, of Philistia were full, those guilty nations were either swept away from the bosom of the earth, or made the subjects of calamities the most signal and tremendous ; their cities stormed, their monarchs slain, their population either exterminated or enslaved. And when the nations which either oppressed the Jews, or trampled upon their country and their metropolis, became odious and infamous for their sins, how soon did appropriate and appalling punishment follow ! Egypt ? " Her yokes have been broken, the pomp of her strength has ceased, a cloud covered her, and her daughters have been led into captivity." Ashur ? " Strangers, the terrible of the nations, have cut him off ; and the nations have shaken at the sound of his fall, when he was cast down into hell with them that descend into the pit." Babylon ? From the time of its ruin " it has never been inhabited, neither has it been dwelt in from generation to generation, neither has the Arabian pitched his tent there, neither have the shepherds pitched their fold there." But " the wild beasts of the desert are there, and the wild beasts of the islands have cried in the desolate houses, and dragons in the pleasant palaces." The Syrians and the Romans ? " They are all of them slain, slain by the sword ; they have gone down to the grave with their weapons of war ; though their terror was caused in the land of the living, yet they have borne their shame with them that go down into the pit ; they are put into the midst of them that be slain."*

When, too, the Israelites themselves were addicted to national sins, how invariably and speedily did their punishment follow ! They murmured in the wilderness when the spies gave their false report of the land of Canaan, and in the wilderness for forty years they were doomed to wander. After they were settled in Palestine, where they generally abandoned the holy institutions of their law, and polluted themselves with

* See Ezek. xxxii. In which there is a description of the punishment and destruction of sinful nations, given in a style of tremendous sublimity, unequalled perhaps in the volume of inspiration itself.

the idolatries and iniquities of the surrounding nations; the feeble remnants of the Canaanitish tribes they had vanquished, or the wandering hordes of the desert obtained power to reduce them to the lowest stage of degradation and misery. When they had obtained their kings, their national calamities were caused by their national sins, and their captivity by the Assyrians and Babylonians is represented as the judicial punishment of their ingratitude and idolatry. Why was the kingdom of Israel subverted by the Assyrians, and the ten tribes removed from the land of their fathers? The question is answered in the words of God himself. "For the *wickedness of their doings* will I drive them out of mine house; I will love them no more: all their princes are revolvers." And the prophet Hosea, bewailing the depravity, and anticipating the doom, of his rebellious countrymen, exclaimed, "My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations." Hos. viii. 15—17. Why was the kingdom of Judah annihilated by the Babylonians, and why was its population taken away to bewail their miserable fate by the banks of the Euphrates? The reply may be given in the words of inspiration, "Jerusalem is ruined and Judah is fallen, because their tongue and their doings are against the Lord, to provoke the eyes of his glory." Isa. iii. 8. Why again were the Jews exposed to the dreadful calamities which were inflicted upon them by Antiochus Epiphanes, when the temple was closed, when its altars were profaned, when the daily sacrifices ceased? All these calamities were drawn upon this devoted nation by the rapacity, the wickedness, the unprincipled cruelty, and the odious apostacy, even of those who aspired after the highest sacerdotal offices, and the general corruption, the shameless profligacy of all ranks and classes of men. Enough has been said in the preceding work to show, that the destruction of Jerusalem, and all the subsequent miseries of the Jews, were the consequences of their crimes; that "because of their unbelief they have been broken off," like a dead and withered branch from the living tree; and that at the present hour, wherever they are found, they are to be contemplated, not only as the demonstrations of the

wonderful providence, but as the monuments of the retributive justice, of God.

What a lesson then is taught by the History of the Jews to all the nations under heaven! Nationally to oppose the cause of truth, nationally to offend against God, to become nationally irreligious, profligate, and corrupt, is to excite the anger and to invoke the curse of the King of Kings and Lord of Lords, and to secure national decay, calamity, and ruin. True patriotism has ever deservedly been extolled by an applauding world; and historians have recorded the worth, and poets have sung the praises of those, who have obtained a deathless fame by sacrificing their comforts, or their interests, or their lives, for the welfare and aggrandizement of their country. But those are the truest and the noblest patriots, not who arouse the admiration of the universe by the successful arrangements of their consummate policy, or the victories they gain by the prowess of their arms; not those who die martyrs to their exertions in the senate or the field; but those who oppose the prevalent torrent of impiety and vice; those who maintain the cause, and diffuse the influences, of holiness and truth, those whose ardent prayers are heard before the throne of the Almighty, and who secure the welfare and prosperity of their country, by recommending it to the blessing of its God. If there be one maxim more than another confirmed by the history of the Jews and of the world, it is this, "Righteousness exalteth a nation, but sin is a reproach to any people."

What is the fifth instruction to be derived from the History of the Jews?

The History of the Jews ought to EXCITE THE LIVELIEST EMOTIONS OF HUMILITY, AWE, AND GRATITUDE.

Of humility—The criminality of the Jews is generally, and perhaps justly, supposed to have been unparalleled; it is also supposed, that no other people, placed in similar circumstances, would have displayed the same revolting ingratitude and the same obstinate unbelief; and more particularly it is imagined, that if individuals existing at the present day, had witnessed with them the miracles and the virtues of the Saviour's

life, and the patience with which he bore the agonies of his death, they would not have exemplified the same opposition to his claims and the same insensibility to his woes. But the last two suppositions are by means well founded. There is in every human bosom, the same hatred to holiness and to God which the Jews so awfully displayed, and for which they were so signally punished; no man can say that, with their prejudices and in their situation, he too would not have spurned the claims of Jesus of Nazareth; and multitudes there are, who are surrounded with the full blaze of superior privileges, and who even bear the Christian name, to whom the melancholy language of the inspired writer is applicable now, "they crucify the Son of God afresh." Whoever diligently investigates himself, whoever inquires into the state of his own heart, will find abundant reason, while he shudders at the guilt, and trembles at the doom, of the Jews, to humble himself in penitence and prayer before the throne of the Omniscient God, when he discovers in himself the operations of the same corruption, and the latent seeds of the same deplorable crimes.

Of awe—The unbelief which invoked the divine vengeance upon the Jews, and involved their rejection from the blessings of the gospel, may *now* produce the hardening of the heart, may *now* exclude from the kingdom of heaven, may *now* effect the ruin of the soul. Long have they been the memorials of the righteous vengeance of God, and the sickened mind recoils from the contemplation of the sufferings they have endured through so many hundred years; but the rejection of the Son of God *now*, either by open infidelity or secret unbelief, will be productive of consequences far more disastrous—consequences too awful for any language to describe or for the mind of man to conceive—consequences as dreadful as the everlasting wrath of God, and as enduring as the ages of eternity. "Because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou

continue in his goodness, otherwise thou also shalt be cut off."

Of gratitude—For those who live in the present auspicious times, and with the light of Christianity effulgent around them, enjoy privileges to which the ancient Hebrews were strangers, and fully realize blessings which were only partially bestowed upon them. They lived under a preparatory dispensation, in which the future wonders of redemption were dimly revealed in typical institutions, or enigmatically proclaimed by prophetic inspiration. But now the Redeemer *has* appeared, his atoning sacrifice *has been* offered, his intercession *is* presented, his Holy Spirit *is* communicated. They had the shadow, we have the substance; they had the promise, we have its fulfilment; they had the earnest, we have the inheritance; they had the twilight, we have the day. The rejection of the Jews too, awful and mysterious as it was, involved the calling of the Gentiles; "we have now obtained mercy, through their unbelief;" and the doors of our heavenly Father's house have been thrown open for a multitude from all the tribes and families of man, while they have wandered far from their happiness, far from their home. Cold must be his heart, insensible must be his feelings, who can peruse the history of the Hebrews, and refer to the present progressive evangelization of the world; who can contrast the forlorn and miserable condition of the Jews, with the peace, the joy, the triumph of a multitude which no man can number, in the remotest regions of the world, and the most distant islands of the ocean, without a thrill of holy and of ardent gratitude to God, whose Redeeming mercy has thus been proved to be as amazing and infinite, as it has been mysterious and incomprehensible. "Jesus Christ was made a minister of the circumcision, for the truth of God, to confirm the promises made to the Fathers, and THAT THE GENTILES MIGHT GLORIFY GOD FOR HIS MERCY."

Whatever may be the time, the agency, or the manner of the restoration and conversion of the Jews, it is certain that beyond the limits of mortality and the shadows of the grave, millions of them, brought from the East, and the West, and the North, and the

South, shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven—millions of them shall bend with immortal rapture before Him who sits in the midst of the throne, whose praises their royal Psalmist hymned, and whose glory their inspired prophets proclaimed—millions of them shall cast their immortal crowns before the Majesty of the enthroned and adored Immanuel, and with their glorified brethren from every age of time, and every region of the globe, unite through all eternity in THE SONG OF MOSES AND THE LAMB.

APPENDIX.

ON THE JEWISH MODE OF RECKONING TIME.

THE division of HOURS was unknown to the more ancient Jews; and the earliest mention of them in the Bible, occurs in the prophecies of Daniel. (Dan. iii. 6—15.—v. 5.) Afterwards, the Jews computed the hours of their day, from six in the morning, until six in the evening; their first hour being seven, their second, eight, &c. The night among the Jews of the Old Testament, was divided into three watches, the length of which probably varied according to the seasons of the year. (Ps. lxi. 6. xc. 4. Lam. ii. 19. Judges vii. 19. Exod. xiv. 24.) Among the Jews in the time of Christ, the night was divided, according to the custom of the Romans, into four watches—the first, from six o'clock to nine—the second, from nine o'clock to twelve—the third, from twelve to three—and the fourth, from three to six.

The DAYS, among the Jews were computed from evening to evening, according to the ordination of Moses. Thus the Sabbath commenced at six o'clock on our Friday evening, and continued until six o'clock on our Saturday evening. Seven of these days constituted, as with us, their WEEK.

The Hebrew MONTHS were lunar; and consisted alternately of twenty-nine and thirty days. The month originally commenced with the actual appearance of the new moon. After their dispersion, to fix the beginning of their months and years, they adopted the *Metonic Cycle* of nineteen years, which they use to this day. In this cycle, there are twelve common years, consisting of twelve months; and seven intercalary years, consisting of thirteen months.

There were two kinds of YEARS among the Jews, the *civil* year, and the *ecclesiastical* year. The *civil* year commenced on the fifteenth of our September upon the supposition that this was the date of the creation of the world. The following were the names of its months :—

Tisri, equal to part of	September and October.
Marchesvan,	October and November.
Chisleu,	November and December.
Thebet,	December and January.
Sebat,	January and February.
Adar,	February and March.
Nisan or Abib,	March and April.
Jyar or Zif	April and May.
Sivan,	May and June.
Thammuz,	June and July.
Ab,	July and August.
Elul,	August and September.

The *ecclesiastical* year, began in March, and its commencement was commemorative of the departure of the Israelites from Egypt. The names of its months were

Nisan or Abib, equal to part of	March and April.
Jyar or Zif,	April and May.
Sivan,	May and June.
Thammuz,	June and July.
Ab,	July and August.
Elul,	August and September.
Tisri,	September and October.
Marchesvan,	October and November.
Chisleu,	November and December.
Thebet,	December and January.
Sebat,	January and February.
Adar,	February and March.

In order to accommodate the lunar to the solar years, and that their months and festivals might always fall at the same season, the Jews were accustomed, as often as it was necessary, to add a whole intercalary month, which was called the second Adar. It is to be observed that since the composition of the Talmud, the Jews have been accustomed to reckon their years from the creation of the world.

JEWISH MEASURES OF LENGTH.

										Eng. feet.	inches.
A digit										0	0.912
4	A palm									0	3.648
12	3	A span.....								0	10.944
24	6	3	A cubit							1	9.888
96	24	6	2	A fathom.....						7	3.552
144	36	12	6	1,5	Ezekiel's reed					10	11.328
192	48	16	8	2	1,3	An Arab. pole				14	7.104
1920	480	160	80	20	13,3	10	A Schæ- nus or measuring line			} 145	11.04

THE LONG HEBREW MEASURES.

						Eng. miles.	paces.	feet.
A cubit						0	0	1.824
400	A stadium or furlong					0	145	4.6
2000	5	A Sabbath day's journey ...				0	729	3.0
4000	10	2	An eastern mile			1	403	1.0
12000	30	6	3	A parasang		4	153	3.0
96000	240	48	24	8	A day's journey	32	172	4.0

HEBREW MEASURES OF LIQUIDS REDUCED TO ENGLISH
WINE MEASURE.

						Gall.	Pints
A caph						0	0.625
1,3	A log					0	0.833
5,3	4	A cab				0	3.333
16	12	3	A hin			1	2
32	24	6	2	A seah		2	4
96	72	18	6	3	A bath or ephah	7	4
960	720	180	60	20	10	A homer ...	75 5

Z

**HEBREW MEASURES OF THINGS DRY REDUCED TO
ENGLISH CORN MEASURE.**

						Pecks.	Galls.	Pints.
A gachal						0	0	0.1416
20	A cab					0	0	2.8333
36	1.8	A gomer or omer				0	0	5.1
120	6	3.3	A seah			1	0	1
360	18	10	3	An ephah		3	0	3
1800	90	50	15	5	A letech	16	0	0
3600	180	100	30	10	2	A chomer or homer. } 32		0 1

HEBREW MONEY REDUCED TO THE ENGLISH STANDARD.

				£.	s.	d.
A Gerah				0	0	1.2687
10	A Bekah			0	1	1.6875
20	2	A Shekel		0	2	3.375
1200	120	50	A Maneh or Mina		5	14 0.75
72000	7200	3000	60	A Talent ...		342 3 9

Gold, in this table is valued at £4. per oz., and silver at 5s. per oz.

JEWISH WEIGHTS REDUCED TO ENGLISH TROY MEASURE.

	lbs.	oz.	dwt.	gr.
The Gerah, one twentieth of a Shekel...	0	0	0	12
The Bekah, half a Shekel	0	0	5	0
The Shekel.....	0	0	10	0
The Maneh, sixty Shekels	2	6	0	0
The Talent, fifty Maneh or 3000 Shekels	125	0	0	0

CHRONOLOGY OF JEWISH HISTORY,

ARRANGED FOR THIS WORK.

CHAPTER I.

A. M.		A. C.
2008.	Birth of Abraham.	1996.
2083.	Call of Abraham.	1921.
2084.	Abraham in Egypt.	1920.
2108.	Birth of Isaac.	1896.
2133.	Isaac offered.	1871.
2148.	Marriage of Isaac.	1856.
2184.	Death of Abraham.	1821.
2168.	Birth of Jacob and Esau.	1836.
2265.	Return of Jacob to Canaan.	1739.
2276.	Joseph sold into Egypt.	1728.
2289.	Joseph made governor of Egypt.	1715.
2298.	Joseph discovers himself to his brethren.	1706.
2315.	Death of Jacob.	1689.
2369.	Death of Joseph.	1635.

CHAPTER II.

2433.	Birth of Moses.	1571.
2473.	Moses flies from Egypt.	1531.
2513.	Moses returns to Egypt.	1491.
<i>id.</i>	Deliverance of the Israelites.	<i>id.</i>
2514.	Giving of the law.	1490.

CHAPTER III.

2515.	The children of Israel at Taberah.	1489.
2552.	Arad attacks the Israelites.	1452.
2553.	Defeat of Sihon and Og.	1451.
<i>id.</i>	Death of Moses.	<i>id.</i>

CHAPTER IV.

2553.	The passage of Jordan.	1451.
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A. M.		A.
2553.	War of Joshua against the kings of Canaan.	143.
2561.	Death of Joshua.	144.
2599.	Othniel, Judge.	146.
2679.	Ehud, Judge.	138.
2699.	Shamgar, Judge.	136.
2719.	Deborah and Barak, Judges.	136.
2759.	Gideon, Judge.	134.
2771.	Death of Abimelech.	123.
2772.	Tola, Judge.	123.
2795.	Jair, Judge.	124.
2817.	Jephtha, Judge.	118.
2823.	Ibzan, Judge.	118.
2830.	Elon, Judge.	117.
2840.	Abdon, Judge.	116.
2887.	Death of Samson.	117.
2888.	Death of Eli.	116.
<i>id.</i>	Samuel, Judge.	<i>id.</i>
2908.	The Israelites ask for a king.	106.

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2909.	Saul anointed king.	105.
2911.	The victory of Jonathan.	103.
2941.	The anointing of David.	106.
2942.	The death of Goliath.	106.
2947.	The death of Samuel.	107.
2949.	The death of Saul and accession of David.	105.
2956.	David king over all Israel.	104.
2957.	Jerusalem taken.	104.
2960.	David's victory over the Philistines.	104.
2966.	David's victory over the Syrians.	103.
2969.	David's adultery with Bathsheba.	103.
2971.	The birth of Solomon.	103.
2981.	The rebellion of Absalom.	102.
2987.	David numbers his people.	101.
2990.	Death of David, and accession of Solomon.	101.
3001.	Dedication of the temple.	100.
3029.	Death of Solomon.	97.

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3029.	Division of the kingdom of Rehoboam.	97.
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A. M.		A. C.
3033.	Shishak invades Judah.	971.
3046.	Abijah succeeds Rehoboam.	958.
3050.	Death of Jeroboam.	954.
3049.	Asa, king of Judah.	955.
3054.	Baasha, king of Israel.	950.
3063.	Asa's victory over Zerah.	941.
3074.	Elah, king of Israel.	930.
3075.	Zimri, king of Israel.	929.
3079.	Omri, king of Israel.	925.
3086.	Ahab, king of Israel.	918.
3090.	Jehoshaphat, king of Judah.	914.
3096.	Elijah destroys the prophets of Baal.	908.
3103.	Benhadad besieges Samaria.	901.
3107.	Ahaziah, king of Israel.	897.
3109.	Jehoram, king of Israel.	895.
3115.	Jehoram, king of Judah.	889.
3120.	Usurpation of Athaliah over Judah.	884.
<i>id.</i>	Jehu, king of Israel.	<i>id.</i>
3148.	Jehoahaz, king of Israel.	856.
3164.	Jehoash king of Judah kills Zechariah.	840.
3165.	Jehoash, king of Israel.	841.
<i>id.</i>	Amaziah, king of Judah.	<i>id.</i>
3179.	Jeroboam II., king of Israel.	825.
3194.	Uzziah, king of Judah.	810.
3232.	Zechariah, king of Israel.	773.
3233.	Shallum, king of Israel.	772.
<i>id.</i>	Menahem, king of Israel.	<i>id.</i>
3243.	Pekahiah, king of Israel.	761.
3245.	Pekah, king of Israel.	759.
3246.	Jotham, king of Judah.	758.
3262.	Ahaz, king of Judah.	742.
3264.	First captivity of the Israelites by Tiglath-Pileser.	740.
3265.	Hoshea, king of Israel.	739.
3278.	Hezekiah, king of Judah.	726.
3283.	Final captivity of the ten tribes.	721.
3306.	Manasseh, king of Judah.	698.
3361.	Amon, king of Judah.	643.
3363.	Josiah, king of Judah.	641.
3381.	The solemn Passover observed by Josiah.	623.
3394.	Death of Josiah.	610.
<i>id.</i>	Jehoahaz, king of Judah.	<i>id.</i>
<i>id.</i>	Jehoakim, king of Judah.	<i>id.</i>

A. M.		A. C.
3398.	First capture of Jerusalem by Nebuchadnezzar.	606.
3406.	Jehoiachin, king of Judah.	598.
<i>id.</i>	Zedekiah, king of Judah.	<i>id.</i>
3516.	Extinction of the kingdom of Judah by Nebuchadnezzar.	588.

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3489.	Dedication of the second temple.	515.
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3550.	Arrival of Nehemiah in Jerusalem.	454.
3604.	Murder of Jeshua in the temple.	400.
3672.	Alexander the Great at Jerusalem.	332.
3684.	Capture of Jerusalem by Ptolemy.	320.
3787.	Battle of Raphia.	217.
<i>id.</i>	Dreadful persecution of the Jews in Egypt.	<i>id.</i>
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<i>id.</i>	Death of Antiochus Epiphanes.	<i>id.</i>
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<i>id.</i>	The Romans form a treaty with the Jews.	<i>id.</i>
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